



محمد الرسول الله

“A MAN OF A LIE”

:Darcy-John:Bouchard, li *Exõuile de la famille Kanata*, O.C.N.
o/

“I Am *the* LORD thy God from the land of Egypt, and thou shalt **know no god but ME:**
for there is no Saviour beside ME.”

Hosea 13:4 KJV

A Twenty-First Century Commentary:

On the Matter of
the accursed story of
the Heretical and Historical

RECORDS OF THE SAYINGS AND DOINGS OF

the bastard son of Miriam ‘the hairdresser’, *calling Isel*

YESHUA HA-NOTZRI *the Galilæan* of Nazareth:

“A MAN OF A LIE”

A Romance about the Tragic Fate of a young “Darkie” mistaken in his ways

– A wicked anti-priest and wine-imbiber –

He was a Snake-Worshipping practitioner of Black Magic,

Wore his hair in dreads, and desecrated his flesh with tattoos of Aramaic letters.

He was hanged from a tree in the town of Lod on the Eve of Passover.

He is excluded from Paradise.

His Punishment in our Ever-Lasting-Life-After-Death is boiling in excrement.

An Apocalyptic Testimony of the new covenant of Love, concerning

the TECHNOCRATIC DARK AGE OF ‘THE NEW LEADERS’ ...

in appeal to y^e wicked sheeple of **“NEW HOPE for all Y^{ine} wretched fools.”**

Now Mark: We, as a people, are all too readily eager in Our generalization of an imagined indebtment to *the Jew* ... and some insane notion that We must support them in an *Unholy Jihad*, not-so-much in *their* opposition of but more-so in coalition with Islam,; so, too, is that societies’ *Secret Satanic Technocracy* mightest, as they did at Babel in the beginning, confuse our tongues and muddle our blood; thus, in mad conquest of impossible ends, they enslave the whole of Our world, which is neither its Nature, since Humanity is a Being Supernatural, albeit in Paradoxical Struggle with those Enigmatic Forces of Nature – the tares sown in secret by Our enemy, the devil—weeds which wouldst “stone-by-stone and brick-by-brick” rend our Sacred Civilization into dust blown away in a holocaust and forgotten; nor be it Our civilization alone, for here-in these pages the rise-and-fall of many great peoples since Neolithic barbarians first tamed fire and builded the metal cities of antiquity is fully written: “Repent! O y^e **Triumphant Crusaders**—and Rebel! ‘tis not Our days which are numbered, insomuch as – malgré – We are numbered, et. al.”

Amen. So be it. Lord Jesus quick become ...

As composed by ‘a nameless nobody’
y^e Gode Chylde of Our Sacred Blue Ever-Virgin
and of Church Triumphant, unworthy bastard.

Mā’up-ræ

“All Scripture inspired by GOD is profitable for teaching, for reproof, for correction, for instruction in righteousness.”

2 Timothy 3:16 [Overbury]

“A Man of A Lie” © :Darcy-John:Bouchard MMVIII

DEDICATION

To *Baa Baa da Booshman*

*Tho' clogg'd with weighs of miseries
Palm-like Depress'd, I higher rise*

*And as th'unmoved Rock outbraues
The boist'rous Windes and raging waues
So triumph I. And shine more bright
In sad Affliction's darksome night.*

*That splendid, but yet toilsome Crown
Regardlessly I trample down.*

*With joie I take this Crown of thorn
Though sharp, yet easie to be born.*

*That heav'nnile Crown, already mine
I view with eies of Faith diuine*

*I slight vain things, and do embrace
Glorie, the just reward of Grace.*

King Charles I of England,
Eikon Basilike

"Christianity is the greatest trick the Jews ever played on humanity"
Adolph Hitler

Tempt not the Lord, thy God

If any of you unknowing lacks wisdom, then ask God, who upbraideth not and liberally gives to all without fault-finding reproach, and it will be generously given without unkind rebuke: [James 1:5] God hears every true prayer and answers either with instantaneous reward or else something better: "To any that asketh, it shall be given." "Ask and it shall be given you." [Matt. 7:7 & Luke 11:9]

A mind that has single and prevailing regard to its spiritual and eternal interest, and *that* keeps steady in its purposes for God, will grow wise by afflictions, will continue fervent in devotion, and rise above trials and oppositions: [Matthew Henry's *Concise Commentary on the Bible* James 1:1-11] And, remember, nothing avails in Christ Jesus, but **FAITH** *that* worketh by Love to purify the Heart and the Tongue, subdue carnal lusts, and "sincerely" obeys God's **New Covenant of Love**. – For Him Will Command His Angels concerning you – to guard you *in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone.* [Psalm 91:11, 12]

You have these yo-yo's that will say, "Well, I want you to think like (sic) of water and ice," and so on, various gases or so forth, or then they'll say, "I want you to think of a 200 watt bulb, and a 150 watt bulb, and a 50 watt bulb." Well, they're all the same – wattage – friend: So why not just simplify it instead of playing stupid games, and understand *that* there are three offices of the Godhead. – Like this little lady said: She said, "To my husband I am a wife, to my children I am a mother, that's my office. To hundreds of first graders, I am their teacher and have been down through the years. That's a different office: none of them the same, but I'm the same person." I like that! – Its simple and to the point.

Pastor Arthur Murray, Shepherd's Chapel
Broadcast: 4 June 1991

In *the Gospel of Thomas* [Oxyrhynchus Sayings 30 & 77b (*pOxy. 1 23-30*); Greek Fragments, *Fifth Logia*,], Jesus said: **Where there are three ... they are without God; and where there are two (or only one alone), I say, "I Am with him. Split a piece of wood, and I Am there. Lift the stone and there you will find me."** – **A consolation which hath reached us across the gulf of an aeon.** Hear – and be comforted: We were always with God until born into mortal existence *as* fecundating flesh upon this earth – prior to the Satanic Lucifer Rebellion *which we call Creation by Evolution* – **"BANG!"**

Our sins are forgiven [] henceforth **"WE ARE FREE"** to the ends of the world.

They also serve who only stand and wait.

John Milton, Sonnet XIX (1652)

Ἀποκαταδοκία

Arise O Lord, let not mortal men rage vain and defiant and prevail triumphant;
Let those *ungodly* nations profit by confusion, judged and shamed before your presence.
Indiscriminately confound the presumptive, vain-infatuated ignoramuses with fear-filled terrors,
O Lord;
Let those ridiculous nations know they are *but* mere humans – *miserable, frail, and dying*.^{*}
Selah

^{*} Psalm 9:19-20

Coeli Specto

محمد الرسول الله

“A MAN OF A LIE”

***Footnotes Incomplete - other text missing
&
lacking illustrations.***

“Read *thou* ... and weep.”

(Cf. “Jesus wept.” *Gospel of John* 11:35)



"In The Belly of Moloch, The Child Must Burn..." William Blake *The Flight of Moloch*, watercolour, 25.7 x 19.7 cm. 1809 "As a god, Moloch was part of cult worship which revolved around a kind of propitiatory child sacrifice system where the children were offered by the parents themselves in a honour ceremony to the god. This kind of sacrifice was void of any edged knives or weapons, but instead gave homage to fire which was connected with Moloch."

“If God did not exist, it would be necessary to invent Him.”
(Voltaire 1694-1778)

PART FIRST

THE PERIOD OF CHRIST’S LIFE PRIOR TO HIS MINISTRY

CHAPTER I

STATEMENTS ABOUT ORIGINS

§ 1 Prefatory *note*: The Dedication to Theophilus.

LUKE 1:1 - 4

Dear friend who loves God:

FORASMUCH AS Since several have taken in hand to draw up and arrange a narrative declaration concerning those matters which have been events fully established and most surely believed among us, exactly as those who were eye-witnesses and assistants of the Gospel Message from the beginning* have delivered them unto us; I myself therefore decided, it seeming good to me also, having had a perfect understanding, having critically examined the course of all things accurately from the very beginning, to write in regular order all these accounts from first to last, and after thorough investigation to pass this summary on to you, most excellent Theophilus;¹ I do this to reassure you of the verity of all the words you were taught, so that thou mightest know the certainty concerning how well founded the teaching is contained in the authentic doctrine wherein thou wast instructed by ‘*The Opening of the Mouth.*’

NOTE: **JOHN 1:1** – “The eyes see, the ears hear, the nose breathes. / They inform the heart. It is that which causes all knowledge to come forth; it is the tongue that reports what the heart has thought.”²

* JOHN 15:27. “And you shall give testimony, because you are with me from the beginning.”

Christ *quick become*

John's Introduction

JOHN 1:1 – 18

§ 2 The Genealogy of Jesus.

The ancestral record of Christ Jesus, according to Matthew, showing the descent of Joseph, legally the father of Jesus, from Abraham and King David, to whom the messianic promises were made

MATTHEW 1:1-17

The genealogy of Christ – Abraham to David the Shepherd

The ancestral record of the generation of Jesus Christ,³ the son of David the King, the son of Abraham,⁴ (showing the descent of Joseph, legally the father of Jesus, from Abraham and David, to whom the messianic promises were made): Abraham was the father of Isaac; Isaac of Jacob; and Jacob of Judah and his brethren; and Judah was the father of Pharez and Zærah, Thamar⁵ being their mother. Pharez was the father of Hesrom; and Hesrom of Ram (Greek, *Aram*); and Aram the father of Amminadab; and Amminadab was the father of Naahshon; and Naahshon of Salmon; and Salmon begat Boaz, Rahab⁶ being his mother; and of Ruth,⁷ Boaz begat Obed; and Obed begat Jesse; and Jesse begat David the shepherd.

David the King to the Babylonian captivity

David the king begat Solomon of the widow⁸ *that had been the wife of Uriah*;* and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa (Greek, *Asaph*); and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Oziah;⁹ and Oziah begat Jotham; and Jotham begat Achaz; and Achaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon (Greek, *Amos*); and Amon begat Josiah; and Josiah begat Jechoniah and his brethren,[†] about the time of the carrying away and removal of exiles into Babylon.¹⁰

Babylonian captivity to Joseph the carpenter

* MATTHEW 1:2-6 (and LUKE 3:31-34) = I CHRONICLES 2:1-15. FF “[] and Salma begat Oubed, and Oubed begot Jeshai, and Jeshai begot [] David – a seventh son – and their sisters were Zeruiah, and Abigail.”

MATTHEW 1:3-6 (and LUKE 3:32, 33) = RUTH 4:18-22

† MATTHEW 1:7-12 = I CHRONICLES 3:10-17. Cf. LUKE 3:27 = I CHRONICLES 3:17

And after the transportation into Babylon, Jechoniah begat Shealtiel (Greek, *Salathiel*); and Sheltiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadok; and Sadok begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eliazer begat Matthan; and Matthan begat Jacob; and Jacob was the father of Joseph¹¹ the husband of Mary* (a virgin of the race of David), of whom was born Jesus, who is called Christ, the Appointed MESSIAH.[†]

Thus so, all the generations from Abraham unto David the Shepherd were fourteen generations; and from David the King unto the transportation of the exiles into Babylon were fourteen generations; and from the deportation into Babylon unto Christ the MESSIAH *were* fourteen generations.¹²

The birth and hidden life of John the Baptizer and Jesus the Christ

§ 3 Forecast to the Father of John: The Forerunner Announced.

A vision comes to an old priest of God – the birth of John the Baptizer foretold
(At Jerusalem, before the Common Account called Anno Domini the sixth Year: circa 6 BCE)

LUKE 1:5 - 25

Zacharias and Elisabeth are childless

There was, during the days when Herod the king of Judæa was king of Israel, a certain Jewish priest named Zacharias, of the course of the Abia,¹³ or Abijah, a division of the Temple service corps: and he was married to a wife of the daughters of Aaron and her name was Elisabeth,[‡] (and she, herself, was a member of the priest tribes of the Jews, a descendant of Aaron). And they were righteous, both worthy before the sight of God, godly ‘folk’ living just lives and walking blamelessly in all the commandments and rules, observing *the* ordinances of the Lord, careful so as to obey all of God’s laws in spirit as well as in letter. They had no family, however; because Elisabeth was barren, childless through infertility, and they were both *now* advanced in their days and well stricken in years.

An angel appears to Zacharias

Now it so happened *that* it came to pass, one day, while Zacharias was going about his work in the Temple, officiating in the ranks of his order, executing the priest’s

* *The husband of Mary* – The Evangelist gives us rather the pedigree of St. Joseph, than that of the Blessed Virgin, to conform to the custom of the Hebrews, who in their genealogies took no notice of women; but as they were near of akin, the pedigree of the one sheweth that of the other. [Douay]

† The Greek “Christ” and the Hebrew “Messiah” both mean, “The Anointed One.” [NIV] DANIEL 9:22-27, especially verse 25; “So know, and comprehend ...” [] Gabriel’s Revelation on his Second Appearance: “Daniel, I have come to teach you to understand. At the beginning ...”

‡ LUKE 1:5 = 1 CHRONICLES 24:10

office before God, according to the custom of the priest's course – for his division was on duty¹⁴ – he was, in accordance with the priesthood, elected *by lot*, as the ritual custom was, to the duty of entering into the inner sanctuary of the Lord offering burning incense; meanwhile, the whole multitude of the congregation of the Jewish people was crowded without, praying as they always did during that part of the service, at the hour of burning incense.¹⁵ Zacharias was in the sanctuary, tending the brazier on the altar of incense in front of the Most Holy Place, when suddenly there appeared unto him a messenger of the Lord, standing at the right side of the altar of incense! And seeing *the Angel*, Zacharias was startled at the sight, disturbed and troubled, being struck with awe, and so terrified, he gave way to fear.

The Annunciation of John the Baptizer

“Fear not, Zacharias!” said the messenger, addressing him. “Don’t be afraid, because thy supplication hath been heard; I *it* have come to tell you that God has heard your prayer, and your wife Elisabeth shall bear thee a son! and thou shalt give his name – calling him John. And thou shalt have joy and gladness; he will be a delight to you, and many will rejoice, and exult in his birth! for he shall be greatly distinguished in the presence of the Lord, and SHALL DRINK NO WINE NOR OTHER STRONG FERMENTED DRINK.¹⁶ And he shall be filled full of a Spirit of Holiness, even *borne* from his mother’s womb; and many a Jew of the sons of Israel shall he turn back unto the Lord their God. And he shall advance before His presence (and come nigh before His Face) rugged in the spirit and power of Elias (Elijah),* the prophet of old; and he shall precede the coming of the Messiah, to soften the hard hearts of the fathers to become like little children, bringing fathers and children together again, and the apathetic toward a thought of righteousness, and will change back those disobedient minds *to walk* faithfully in the wisdom of the just; to prepare a people in readiness for the arrival of the Lord.”†

Zacharias doubts and is struck dumb

Zacharias then asked the messenger, saying unto the Angel, “By what means whereby shall I know this *is sure?*‡ it is impossible! for I am an old man, and my wife is advanced in days and well stricken in years.”

“I *it* am Gabriel!” said the messenger, answering in reply *unto him*. “I *it* am the attendant that standeth in the presence of God; and He hath sent me to speak unto thee, and to bring thee these glad tidings!§ And now, behold! Listen! thou shalt be stricken

* Refer to MATTHEW 27:46, 47; MARK 15:34, 35. “And about the ninth hour Jesus cried out in a loud voice, ‘*Eloi, Eloi, lama sabachthani?*’ – which means, ‘*My God, my God, why hast Thou forsaken Me?*’ (PSALM 22:1) When some of those standing there heard this, they said, ‘Listen. He is calling Elijah.’”

† LUKE 1:17 = MALACHI 4:5, 6. “Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema. By bringing the over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz., the patriarchs and the prophets: whose hearts for many ages had been turned away from them, because of their refusing to believe in Christ. – Ibid. *With anathema* - in the Hebrew, *Cherum*, that is, with *utter destruction*. [Douay] MATTHEW 11:14. “And if you will receive it, he is Elias that is to come.” Not in person, but in spirit. [Douay]

‡ Zacharias asks for a sign (from God) in a way reminiscent of Abraham, Genesis 15:8. [Jerusalem Bible]

§ LUKE 1:19 = DANIEL 8:16 and 9:21

dumb, and have no power of speech; silent until the time when these events shall come to pass and the child is born; because thou believedst not the words of my message, which shall certainly be accomplished in due time – fulfilled in their proper season.”

The people wait for Zacharias

The people, however, were expectedly waiting for Zacharias, and they wondered why he was taking so long, marveling at his delay, tarrying in the temple sanctuary. But when he came out, he was unable to speak unto them: and they perceived, realizing from his gestures, that he must have seen a vision in the Temple sanctuary; and he was himself making signs unto them, but unable to utter a sound, he remained speechless and dumb. He stayed on at the Temple for the remaining days of his Temple duties and, accordingly, it came to pass that when the days of his ministration were fulfilled, and the term of his course in residence accomplished, he departed and returned unto his own house.

Elisabeth conceives

And soon after that time, Elisabeth, his wife, conceived; and she secluded herself for five months hidden in retirement, remarking, “How good the Lord is to me: thus hath the Lord done this unto me in the days wherein he has deigned to show His favour, and looked upon *me* to take away my shame and disgrace, my public reproach amongst the Jewish race* of having suffered no children.”

§ 4 Forecast to the Mother of Jesus: The MESSIAH Announced.

LUKE 1:26 - 38

*The Annunciation: A vision comes to a young woman of Nazareth – the birth of Jesus foretold
(At Nazareth, circa 5 BCE)*

Gabriel speaks to Mary

Now, in the sixth month the angel Gabriel¹⁷ was sent from God unto a city of Galilee, named Nazareth, to a virgin maiden¹⁸ betrothed to a man whose name was Joseph¹⁹ (τεκτων), (Betrothed of the House of King David the shepherd-king); and the virgin maiden’s name *was* Mary (Miriam). And the messenger came into her room, unto her with salutations, saying, *on entering*, “Hail Mary! rejoice *thou that art* highly favoured and endued with grace! Good health to you! much honour is with you, the Lord attends thee! blest *art* thou amongst women.”²⁰

But when she saw *him*, she was greatly disturbed, troubled at the perturbed saying of the message, and cast her mind, thrown *hence* into confusion, to reflect pondering in wonder, considering what that salutary address might mean.

Annunciation of the Saviour

* Amongst the Jews childlessness was considered a reproach. [*Confraternity Text*]

The messenger, however, said unto her, “Fear not, Mary! for *thy grace* thou hast found favour with God. for thou hast graciously accepted a wonderful gift from God. And listen: ‘Behold, thou shalt conceive in thy womb very soon, and shall give birth and bring forth to a Son; and you shalt call his name JESUS.* He shall Himself be greatly distinguished, and shall be called the ‘Son of the Most Highest’: and the Lord God shall give unto Him the throne of David† his father: and he shall reign over the House of Jacob throughout the ages, for ever: and of His reign shall never end and of His kingdom there shall be no end.’”†

Mary’s question and the angel’s answer

“How can this be?” Mary asked the messenger; “seeing that I am a virgin which knows not a husband?”§

In reply, the angel said unto her, “The Spirit of Holiness shall come upon thee and shine, and the power of the Most High from above shall overshadow thee: wherefore also, the holy result which is to begotten of thee shall be called *the* ‘Son of God.’** And, behold, Elisabeth thy barren kinswoman,†† she also hath conceived a son in her old age: and this is the sixth month with her, who was considered barren, childless: because *no event is impossible with God.*‡‡ for no word of promise from God shall be void of power.§§

“Behold! I am the willing handmaid of the Lord!” exclaimed Mary: “So let it be done unto me according to thy word true.” And the angel departed from her.

* LUKE 1:31 = ISAIAH 7:14. “Therefore the Lord *Himself* shall give you a sign. Behold a virgin shall conceive, and bear a son, and His Name shall be *called* Emmanuel.” Infra 2:21. “And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel, before *INESS* was conceived in the womb.”

† DANIEL 7:14. “And [the Ancient of Days] gave [one like ‘the son of man’] power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve *INESS* – *Whose* power is an everlasting power that shall not be taken away: and *the Kingdom Quick Become* which shall not be destroyed.” DANIEL 7:27. “And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the Most High: whose Kingdom is an everlasting kingdom, and all kings shall serve Him, and shall obey Him.” [Douay] MICHAEL 4:7. “And I will make her that halted, a remnant: and her that hath been afflicted, a mightier nation: and the Lord will reign over them in mount Sion, from this time now and for ever.” [Douay] ISAIAH 9:7. “His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon His kingdom; to establish it and strengthen it with judgment and justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.” [Douay]

‡ LUKE 1:32 – 33 = 2 SAMUEL 7:12-17

§ Mary did not doubt as did Zacharias, that the angel’s words would be fulfilled, but prudently inquired how this would be accomplished, since she had firmly resolved to remain a virgin. The angel explained to her that her conception would be produced by the Spirit of Holiness and the power of the Most High.

[*Confraternity Text*]

** LUKE 1:35 = EXODUS 13:12

†† Note: in the “*Living Bible*” Elisabeth is called Mary’s ‘aunt,’ and in “*Phillips Modern English*” version, they are ‘cousins,’ but they are otherwise most notably referred to as ‘kinswomen.’

‡‡ Cf. “*By the twenty-seventh day of the second month the earth was completely dry.*” (GENESIS 8:14) [Jerusalem Bible]

§§ LUKE 1:37 = GENESIS 18:14

§§ 5

LUKE 1:39 - 56

§ 5.1 Forecast by the Mother of John *the Baptizer*: The Song of Elizabeth.

(In the Hill Country of Judæa, circa 5 BCE)

LUKE 1:39 - 45

The Visitation

And then Mary arose in these days and went into the hill country, hastening into the highlands, into a city of Judæah; and entering the house of Zacharias, she saluted Elisabeth with congratulations. And it happened to come to pass, that when Elisabeth heard the salutary address of Mary, the unborn babe within felt alive and stirred, and leaped inside her womb; and Elisabeth was filled with the Spirit of Holiness; and she spake out, lifting up her voice, chanting in a glad cry, and saying:*

“Blessed *art* thou, happiest among all other women,
And blessed is that which you nourish with in you, the fruit of thy
womb!

And whence is this honour to me deserved,
That the mother of my Lord should come unto me visiting?
For behold, lo! as soon as the sound of thy voices’ salutation came
into myne ears,

The babe, in exultation, leapt within my womb – for joy.
Oh how blessed *is* she that, happy in her trustfulness, believed;
For there shall be a fulfillment to the declarations of Lord which
have been spoken unto her – to her shall be this wonderful blessing
accomplished!”

§ 5.2 Mary’s Canticle of Praise – The Magnificat.[†]

LUKE 1:46 - 56

And Mary said:[‡]

* “*The Song of Elisabeth*” and “*The Magnificat*,” together with § 10.2) “*The Nunc Dimittis*,” were almost certainly known as hymns in the early Church and a likely verse form is indicated by oblique lines.
[Phillips Modern English Bible]

† LUKE 1:46 – 55. In this canticle, the Magnificat, Mary praises the mercy of God in the work of the Incarnation (ver. 46 – 50), His power, displayed throughout the history of the chosen people (ver. 51 – 53) – which is to say, those ‘elect’ chosen by God ... and not the Jewish people which have ‘elected’ themselves as ‘the chosen’ – and His fidelity to His promises concerning the Messiah (ver. 54f). [Douay]

‡ Mary’s canticle is reminiscent of Hannah’s, 1 SAMUEL 2:1-10. Other quotations and allusions in “*The Magnificat*” are: 1 SAMUEL 1:11; PSALMS 111:9; JOB 5:11 and 2:19; PSALMS 98:3 and 107:9; and, ISAIAH 41:8 – 9. [Jerusalem Bible]

“Oh, how my heart doth overflowing magnify praises unto the Lord,
 And my spirit hath rejoiced gladly, exulting in God my Savior,^{*}
 Because He hath been mindful and looked upon the humility of the
 low estate of his hand-maiden:
 For behold, from henceforth all generations shall bless me. All
 nations shall call me happy.[†]
 For he that is the Almighty Holy One hath done to me great
 wonders –
 Oh, holy is His Name!
 Truly His mercies *are* unto generations and generations
 On them that fear and reverence Him.[‡]
 He hath shewed powerful strength within His mighty arm!
 He hath scattered the haughty proud, routed by their own inmost
 designs, in the imagination of their arrogant hearts![§]
 He hath thrown down princes and potentates from *their* thrones,
 Whilest exalting them of low degree.^{**}
 The starving hearts, He hath satisfied, filling them with good
 benefits;
 And He hath, of the wealthy, dismissed nothing, sending them
 away, empty.^{††}
 He hath ‘*holpen*’ his servant, grasping Israel by the hand;
 He has not forgotten to call His mercy mindfully to remembrance
 (Even as He spake, promising unto our fore-fathers) –
 Toward Abraham, and his heir, his seed – to be merciful to his
 posterity for ever.”^{‡‡}

And Mary now remained abiding with her for about three months, and then
 returned to her own home.

^{*} LUKE 1:46, 47 = 1 SAMUEL 2:1

[†] GENESIS 30:9 – 13. Leah ‘the Wild Cow,’ perceiving that she had left off bearing gave up Zelpha her handmaid unto her husband (*to bear for her*). And when she had conceived [] another. Leah said: This is for my happiness: for women shall call me blessed. Therefore she called him Aser (Ashur).” Mary’s words, “*shall call me blessed*,” in LUKE 1:48, are a prediction of that honour which the Church in all ages should pay to the Sacred Blue Ever-Virgin. Let Protestants examine whether they are any way concerned in this prophecy. 1 SAMUEL 1:11. “And she made a vow, saying: O Lord of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy hand-maid, and wilt give to thy servant a man child: I will give him to the Lord all the days of his life, and no razor shall come upon his head.” [Douay] Cf. MATTHEW 14:10, 11 & MARK 6:27, 28. “And straightway [Herod] the king sent forth a soldier of his guard, commanded to execute *the Baptist* “and bring *me* his head.” And he accordingly went and beheaded John in the prison, and his head was brought in a charger, and given to the damsel ...”

[‡] LUKE 1:50 = PSALM 103:17

[§] LUKE 1:51 = PSALM 80:10

^{**} LUKE 1:52 = 1 SAMUEL 2:7, 8 and JOB 5:11 and 12:19

^{††} LUKE 1:53 = 1 SAMUEL 2:5 and PSALM 107:9

^{‡‡} LUKE 1:54 – 55 = ISAIAH 41:8, 9

LUKE 1:55 = GENESIS 17:7 and MICAH 7:20

§ 6 Forecast to Joseph of Nazareth: The Virgin Birth of Jesus.

(At Nazareth, 5 BCE)

MATTHEW 1:18 - 25

The virginal conception of Christ in human history

Now, however, these are the facts concerning the origin of the Christ, Jesus the Messiah,* thus-wise: when Mary, His mother, had been betrothed in marriage to Joseph; but before their union together, she was found to have conceived child from the Spirit of Holiness. But Joseph, her husband, being a righteous *man* of principle, and not willing to degrade her and make her a public example, was inclined to divorce her informally and set aside the marriage contract quietly and put her away privily.† He had resolved this, but when he thought on these things, reflecting, behold, an angel of the Lord appeared to him in a vision, saying, “Joseph, thou son of David, fear not to accept and take unto thee Mary thy wife: for what is conceived in her was begotten by the Spirit of Holiness. And she shall give birth, bringing forth a son; and thou shalt call his name JESUS; for it is he that shall save His people from their sins.

Now all this came to pass, so that it might be fulfilled which was spoken by the Lord, as recorded by His prophet, saying,

“*BEHOLD, THE VIRGIN SHALL CONCEIVE!*

SHE SHALL GIVE BIRTH TO A SON;

AND THEY SHALL CALL HIS NAME “EMMANUEL,”‡

* *Messiah*, “The Christ” (Greek) and “the Messiah” (Hebrew) both mean “the Anointed One.” [NIV]

† Supposing only a natural explanation of her condition, Joseph, as *just*, might not proceed to marriage before the Torah, while his conviction of her innocence made him unwilling *to expose her to reproach*. Private divorce without a stated reason seemed the only solution; cf. DEUTERONOMY 24:1. “When a man, after marrying a woman and having relations with her, is later displeased with her because he finds in her ‘*something indecent*,’ and therefore he writes out a bill of divorce and hands it to her, thus dismissing her from his house].” (*This law is directly concerned only with forbidding divorced couples to remarry each other, and indirectly with hasty divorces, by demanding sufficient cause and certain legal formalities. Divorce itself is taken for granted and tolerated as an existing custom whose evils this law seeks to lessen. Cf. DEUTERONOMY 22:19 & 29. “[] because the man defamed a virgin in Israel. Moreover, she shall remain his wife, and he may not divorce her as long as he lives.” Christ gave the authentic interpretation of this law: “Moses, by reason of the hardness of your heart, permitted you to put away your wives; but it was not so from the beginning (MATTHEW 19:8f.) Something indecent: a rather indefinite phrase, meaning perhaps ‘immodest conduct.’ At the time of Christ the rabbis differed in opinion concerning the sufficient grounds for divorce; cf. MATTHEW 19:3.) [Confraternity]*

‡ MATTHEW 1:23 = ISAIAH 7:14. “Therefore the Lord himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Emmanuel. (*The sign proposed by Isaia was concerned with the preservation of Juda in the midst of distress (cf. 7:15, 17), but more especially with the fulfillment of God’s earlier promise to David (2 KINGS 7:12 - 16) in the coming of Emmanuel (meaning, ‘With us is God’) as is the ideal king (cf. ISAIA 9:5 - 6; 11:1 - 5). The Church has always followed St. Matthew in seeing the transcendent fulfillment of this verse in Christ and His Virgin Mother. The prophet need not have known the full force latent in his own words; and some Catholic writers have sought a preliminary and partial fulfillment in the conception and birth of the future King Ezechia, whose mother, at the time Isaia spoke, would have been a young, unmarried woman (Hebrew, ‘almah’). The Holy Spirit was preparing, however, for another Nativity which alone could fulfill the divinely given terms of Emmanuel’s*

(which, when translated, is interpreted, THE MAN-GOD IS AMONG US.)*

And then Joseph, having awakened *from his dream*, arose from his sleep, and did as the messenger of the Lord commanded him, accepting his wife and taking her unto him; but kept apart and knew her not until she had given birth and brought forth her *firstborn* son:† and he called His name JESUS.

CHAPTER II

EARLY LIFE JOHN *THE BAPTIZER*

§§ 7

LUKE 1:57 - 79

§ 7.1 *The Birth of John the Baptizer.*

LUKE 1:57 - 66

mission, and in which the perpetual virginity of the Mother of God was to fulfill also the words of this prophecy in the integral sense intended by the Divine Wisdom.” [Confraternity]

* In the prophecy from Isaías, quoted here by St. Matthew, the conception and birth of the Messias from a virgin is foretold. Jesus is God Incarnate; and as such is aptly called *Emmanuel*. [Confraternity]

† **Till.** The word may mark a point of time up to which a state, an action or inaction continues, without implying any change thereafter; see Psalm 109:1; Matthew 12:20; 1 Timothy 4:13. *Firstborn.* Does not imply that Mary every bore another child. Among the Jews, this title belonged to an only child (if a son) to mark his rights and duties under the Torah. (EXODUS 13:2. “Consecrate to me every first-born that opens the womb among the Israelites, both of man and beast, for it belongs to me.” NUMBERS 8:17. ““Indeed, all the first-born among the Israelites, both of man and beast, belong to me; I consecrated them to myself on the day I slew all the first-born in the land of Egypt.”) Popular language also implied it thus, as shown by the Greek inscription on a Hebrew tomb of this same period. Thus the apostolic doctrine of Mary’s perpetual virginity is in no way denied by these words. [Confraternity]

Till she brought forth her firstborn son – From these words Helvidius and other heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ: but St. Jerome shews, by divers examples, that this expression of the Evangelist was a manner of speaking usual among the Hebrews, to denote by the word *until*, only what is done, without any regard to the future. Thus it is said, GENESIS 8:6 & 7, which *Noe sent forth a raven, which went forth, and did not return till the waters were dried up on the earth.* That is, did not return any more. Also ISAÍAS 46:4. God says: *I am till you grow old.* Who dare infer that God then *cease to be*? Also in the first book of MACHABEES 5:54 – *And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain till they had returned in peace.* That is, not one was slain before or after they had returned. – God saith to His Divine Son: *Sit on My right hand till I make thy enemies thy footstool.* Shall he sit no longer after his enemies are subdued? – Yea and for all eternity. – St. Jerome also proves by Scriptures examples, that an *only begotten* son, was also called firstborn, or *first begotten*: because according to the Torah, the *firstborn* males were to be consecrated to God: *Sanctify unto me, saith the Lord, every firstborn that openeth the womb among the children of Israel, &c.* EXODUS 13:2. [Douay] See, *Infra* LUKE 2:7. *The census brings Mary and Joseph to Bethlehem.*

The old woman's son, John the Baptizer, is born and the visit of the neighbours

By now, when Elisabeth's full time had expired that she should be delivered, she gave birth and brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified His mercy towards her; and they congratulated and rejoiced with her.

The circumcision of John the Baptizer

And it came to pass, now, on the eighth day, when they came to ceremoniously circumcise the child, *that* they desired to name him Zacharias, after his father;^{*} and they would have called him Zacharias, after his father, but his mother refused, and said, "No! It shall not be *so*; but his name shall be called John!"

And, surprised, they said unto her, "Why? there is not one of your relatives that is known by that name!"

And they accordingly made signs to his father, what he would have desired the name *of his son* to be called. [*Zacharias, all this time, had been stone deaf as well as speechless, and had not heard what his wife had said.*[†]] And having motioned for a writing tablet, he wrote upon it the reply, saying, "His name is *John*." And they marveled all – surprised. And his mouth was then immediately opened, and his lips *loosed* free; and regaining the use of his tongue, he began to speak, thanking and blessing God.

Fear and wonder came over on all his neighbours that dwelt round about them: and news of all these events were discussed in all the highlands of Judæa – and all these sayings were noised abroad throughout all the hill country. And all that were hearers laid up treasures in their heart, pondering long thoughts, and asking, "Whatever then shall this boy be?" for indeed, in some special way, the hand of the Lord was with him.

§ 7.2 The Benedictus – Zacharias' Hymn of Praise.

LUKE 1:67 - 79

Zacharias' prophecy

And Zacharias, his father, was then filled with the Spirit of Holiness, and spake prophecies, saying:

"Praise the Lord! Let the Lord, the God of Israel, be blest![‡]

Because He hath regarded to turn His Face towards His people and wrought free their redemption;

A Mighty Saviour hath raised up for us a powerful standard – a horn[§] of salvation and deliverance^{**}

In the royal line of the House of David His son –

^{*} LUKE 1:59 = LEVITICUS 12:3

[†] Living Bible

[‡] LUKE 1:68 = PSALM 72:18 and 111:9

[§] **Horn** in the misogynistic Old Testament symbolizes strength and *power*. It is a phallic symbol.

^{**} LUKE 1:69 = 1 SAMUEL 2:10

(As he declared through the mouth of His holy prophets for ages,
which have been since the world long, long ago began),

Deliverance from our foes, and from the hand of all that hate us –
salvation;^{*}

To shew the mercy as toward our grand-fathers *promised*,

And to remember His holy covenant;

The sacred oath which he swore to Abraham, our fore-father,[†]

To grant unto us this gift – fearless privilege that we being
delivered out of the hand of our enemies,

To worship Him with a holy worship, in beneficence and goodness
– making us unafraid, acceptable, and ready to stand with uprightness of
heart

Before His presence in holiness and righteousness all the days of
our life.

Yea, and thou, little child, shall be chosen, and called a prophet of
the Highest:

For thou shalt go before the face of the Lord Messiah to make His
pathway ready for His coming;

To give by instructing His people in the knowledge of salvation,[‡]

In the remission of their sins – pardoned,

Because of the tender bowels of the mercy of our God;

Whereby, in which, ‘the Orient[§] dayspring from heaven on high’ –
the morning sun arisen – He hath *since* visited compassion on us,

To shine light upon those who crouch in darkness, sitting under the
shadow of death,^{**}

To guide our feet and direct our path into the way of peace!”

§ 8 A Census brings Mary and Joseph to Bethlehem: *The Birth of Jesus.*

(At Bethlehem of Judæa, before the Common Account called Anno Domini the fifth Year: circa 5 BCE)

LUKE 2:1 - 7

The census brings Mary and Joseph to Bethlehem

Now it so happened to come to pass that in those days, at that time, there went out
a proclamation issued by Cæsar Augustus, the Roman Emperor (30 BCE-14 CE), and it

* LUKE 1:71 = PSALM 106:10

† LUKE 1:72 – 73 = GENESIS 22:16-18 and LEVITICUS 26:42 and PSALM 105:8, 9 and MICAH 7:20

‡ LUKE 1:76 – 77 = MALACHI 3:1

§ ***The Orient*** – one of the titles of the Messiah, the true light of the world, and the sun of justice. [Douay]
Just as the natural sun rises over the earth and dissipates darkness, so too the spiritual sun, Jesus Christ, has
come to dispel the darkness of error and sin. In the Old Testament He is referred to as the rising light
(ISAIAH 9:1f), and in St. John’s Gospel He is declared to be the light of the world (JOHN 9:5).

[*Confraternity*]

** LUKE 1:79 = ISAIAH 9:2

was decreed that a census should be taken of the whole empire that the entire inhabited world should be *numbered* – or, taxed. (And this taxing was the first census – about 8-6 BCE – completed when Quirinius was governor of Syria.*) Everyone was required to return to his ancestral home for this registration. And all went to enumerate themselves, every one going to his own town to be enrolled *in the census* – and taxed. And Joseph, accordingly, also went up from Galilee, out of the town of Nazareth, into Judæa, to the city of David, which is known as Bethlehem (because by descent he belonged to the house and lineage of David); to enroll him along with his espoused, Mary, being now pregnant with child.† And it so came about, while they were there, that the days were fulfilled that she should be delivered. And she gave birth, bringing forth her first-born‡ son; and wrapping Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

§ 9 The Shepherds and the Angels: Thanksgivings for the Birth of Jesus.

(Near Bethlehem, circa 5 BCE)

LUKE 2:8 - 20

A vision comes to shepherds on the hill-side.

And in that same district there were shepherds, in the country abiding in the field, night-watchers keeping watch by night guarding over their flock. And, lo, a messenger of the Lord suddenly descended, and stood among them, and the luster of the Lord blazoned splendour bright round about them – glory: and they became sore afraid. The messenger, however, reassured them, and unto them said, “Be not afraid! Listen! for, behold, I bring you glad tidings of great joy; to make known unto you a great Gift which shall be to all the people: for there is born unto you this day, in the city of David a Saviour, who is the Messiah – Christ the Anointed Lord. And this token *is* the sign unto you: ye shall find a babe wrapped up in swaddling clothes, and lying in a manger.” And then, suddenly, there was with the messenger a vast multitude of the whole heavenly host – the armies of heaven – praising God, and chanting,

“Glory – honour among the highest, to God,”

The shepherds at the crib

And it came to pass, when this great army of angels went away from them, returning again into heaven, they sang,

* Besides this census, St. Luke mentions another (ACTS 5:37) which took place 5-6 CE, immediately after the deposition of Archelaus. [*Confraternity*]

† Apparently Mary, who at this time was married to Joseph, was also obliged to be registered. [*Confraternity*]

‡ This term does not necessarily imply younger brothers. [Jerusalem Bible] The meaning is not that she had afterward any other children; but it is a way of speech among the Hebrews, to call them also the *firstborn*, who are the only child. See, *Supra* MATTHEW 1:25. *The virginal conception of Christ in human history* – “... till she brought forth her firstborn son.”

“And on earth, peace, good pleasure among men in whom He is well pleased to accept.”

The angelic messenger also withdrew, and then the shepherds said to one another, “Come, let us go now, even as far as Bethlehem, in order that we may see this wonderful event which the Lord hath announced and made known to us.”

And they accordingly went with all haste, and found both Mary and Joseph, and the infant lying in the manger. And then, when they saw the babe, they made known the event concerning the saying which was spoken to them about this Holy Child; and all who heard *it* wondered, astonished at the things which were spoken respecting Him by the shepherds. But Mary, however, kept all these sayings and events treasured up in her mind, pondering upon *them* in her heart – quietly reflecting. And the shepherds then returned again to their fields and flocks, glorifying and praising and worshipping God for all the things that they had heard and seen, even as it was announced unto them.

§§ 10 The Dedication at Jerusalem

(The Jewish Temple in Jerusalem, before the Account called Anno Domini the fourth year – circa 4 BCE)

LUKE 2:21 - 39

§ 10.1 The Circumcision and Presentation of Jesus.

LUKE 2:21 - 24

Mary and Joseph bring their newly-born son to the Temple

The Circumcision

And later, when the eight days were completed for His circumcision, they gave him the name of JESUS; that being which was given by the angel *even* before He was conceived in the womb.*

* LUKE 2:21 = GENESIS 17:12 and LEVITICUS 12:3f–

“On the eighth day the infant shall be circumcised.” [Douay] According to Mosaic Law, a mother is unclean for seven days after the birth *of a son* and then had to remain at home for another thirty-three days. [Confraternity] “Therefore Moses gave you circumcision, (not because it is of Moses, but of the fathers) ...” [Douay, JOHN 7:22]

4 August 70 CE – The Romans destroyed Jerusalem (and its Second Temple): In 130 CE, Emperor Hadrian visited the ruins of Jerusalem, feigning empathy towards the Jews and promising to rebuild the city, but *he* betrayed them, rebuilding *it* as a Roman metropolis, with a temple dedicated to Jupiter erected upon the Second Temple: [Tineius Rufus, the governor of Judaea, founded the city *as* Aelia Capitolina, in 131 CE]. “Ploughing up the Temple” was considered a religious offence and turned many of the Jews against Roman authority: Tensions were strained after Hadrian abolished circumcision (*brit milah*), as mutilation, both in Judaea and throughout the Diaspora.

There are three stages required for a ritually correct circumcision in Jewish Law: the excision of the prepuce, or removal of the foreskin – the entire skin covering the glans – so the corona is laid bare; the laceration of the soft mucous membrane underlying, so *as* to expose the glans completely *with the finger-nail*; thereafter, *m’tsah* (“*mezizah*” or “*suction*”), the *mohel* fills

The Presentation

And after, when the days of their purification were fulfilled, as prescribed and stipulated under the Torah of Moses, Mary brought Him up to the Jewish Temple in Jerusalem, in order to present Him to the Lord – (as it is written in the law of the Lord, *that EVERY MALE THAT IS THE FIRST-BORN OF A MOTHER SHALL BE SET APART AS HOLY TO THE LORD*).^{*} At that time Joseph also offered a sacrifice for purification according to that which was the legal requirement commanded in the law of the Lord *for the poor* – either

A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS.[†]

§ 10.2 Simeon and His Song.

LUKE 2:25 - 35

And, behold, there was then a good, God-fearing man in Jerusalem, whose name *was* Simeon; and this righteous man, honest, and very devout, *was* constantly expecting the Messiah, awaiting the consolation and gladdening of Israel: and the Spirit of Holiness *was* full upon him. For it had been revealed unto him, as promised by the Spirit of Holiness, that he should not see death before he had seen the Lord's appointed Messiah – The CHRIST. And, that day, he came into the temple impelled by the Spirit of Holiness: and when Mary and Joseph arrived to present the Child Jesus to the Lord for the purpose of observing the custom of the law in obedience concerning Him, Simeon was there and he received Him into his own arms, praising God, saying:

The Nunc Dimittis

“Now, Master, lettest thou thy slave depart contented!”

his mouth with sweet grape wine and applies it to the infant's freshly circumcised penis, tear *with his teeth*, and suck away the blood *from the more remote places*, as a prophylactic measure against inflammation, so that no interior danger [to the infant] may ensue, and then spits out the wine-and-blood mixture: The cleansed wound is then bandaged with cummin – a medicinal plant.

Any circumciser who does not carry out the sucking procedure is to be removed from his office – *karet* (“extirpation,” “*cut off from God*” and “*excluded from the community*”); insolence *identical to a death sentence* to be punished at the hands of heaven; and for the worst sinners, total annihilation of the Soul.

After the failure of a major rebellion by the Jews of Iudaea, the Messianic leader (or “Nasi”) of the revolt, Simon ben Kosiba, called Bar Kokhba (“*Son of a Star*”) [Num. 24:17 – *A star has shot off of Jacob*] was conquered following two-years of *guerilla warfare*. The Romans adopted *a scorched earth policy* which reduced and decimated the Jewish populace: Yet, so costly was the victory *that* Emperor Hadrian [] refused to celebrate his victory with a triumphal entrance into his capital. – The only Roman Emperor not to do so: The war and its aftermath helped differentiate the Jewish **Christians**, who hailed Jesus as Messiah and did not support Bar Kokhba, as a religion distinct from Judaism; although, various events contributed to the widening split between Pharisaic/Rabbinic Judaism and Christianity.

^{*} FF EXODUS 13:2. Also, LUKE 2:23 = **EXODUS 13:2**, 12, 15

[†] FF **LEVITICUS 12:8**. Also; LUKE 2:22-24 = LEVITICUS 12:1-8

According to Thy Word, O Lord Sovereign, release me in peace!
Because mine eyes have seen Thy salvation,
Which Thou hast prepared before the presence of all the people's faces;*
A LIGHT OF REVELATION UNVEILING TO THE PAGAN *GENTILE*
NATIONS,†
AND THE HONOUR AND GLORY OF THY PEOPLE ISRAEL.‡

The Prophecy of Simeon

And Joseph and His mother, however, stood wondering, marveling at what was spoken concerning Him. And Simeon blessed them, and said unto Mary His mother: “Remember! Behold, this Child is appointed, destined for the falling and rising up again of many in Israel; and for a sign from God which is spoken against, contradicted – an object to be abused – yea and a sword shall pierce and run through thine own soul itself, for this Child shall be rejected by many in Israel, and so reveal their secret thoughts to their undoing. But He will be the greatest joy of many others.§ And the deepest designs out of many hearts shall be laid bare and revealed.”

§ 10.3 Anna, the Prophetess.

LUKE 2:36 - 38

The Prophecy of Anna

And also there was one Anna, a prophetess, daughter of Phanuel, of the tribe of Asher (she was burdened with advanced age, having lived with a husband seven years from her girlhood's virginity, and she had been a widow for about fourscore and four years), who departed not from the Temple her whole life, but worshipped day and night serving God with prayer, fasting, and supplications. And coming up at the very moment Simeon was talking with Mary and Joseph, and she also gave thanks unto God; and spake about Him to all them who were waiting, looking for the coming of the Saviour, telling them that the deliverance of the Holy City of Jerusalem and the redemption of Israel had finally arrived.

§ 10.4 Return to Nazareth

LUKE 2:39

* LUKE 2:30 – 31 = ISAIAH 52:10

† LUKE 2:32 = ISAIAH 42:6 and 49:6

‡ *FF* ISAIAH 13:6; 49:6

§ *For the fall &c.* Christ came for the salvation of all men; but here Simeon prophesies what would come to pass, that *many* through their own willful blindness and obstinacy would not believe in Christ, nor receive his doctrine, which therefore would be *ruin* to them; but to others *a resurrection*, by their believing in Him, and obeying His commandments. [Douay]

And when they had accomplished all things that were in accordance with the Torah of the Lord God, they returned into Galilee, to their own town of Nazareth.

§ 11 Jesus as King of the Jews: The Visit of the Magi.*

(Jerusalem and Bethlehem, circa 4 BCE)

MATTHEW 2:1 - 12

Herod, suspicious of the newborn king, takes vindictive precautions

The Magi come to Jerusalem

Now soon after the birth of Jesus, in the town of Bethlehem in Judæa, during the days of the reign of Herod[†] the king, behold, there arrived in Jerusalem a party of three wise Magi[‡] from the east, who inquired: “Where is He that is newly-born King of the Jews? for, we have observed His star[§] when it rose up in the far-off eastern lands, and we have come to pay Him homage and worship Him.”²¹

And when Herod the king heard *these things*, he was terrified, and all Jerusalem, filling with perturbing rumours, was deeply troubled with him. So he called a meeting of the Jewish religious leaders, summoning together and assembling the chief priests and scribes, the professors of the people and teachers of the Jewish Law, and he inquired of them, demanding where the Messiah should be born. And they replied unto him, “In Bethlehem of Judæa” – for thus it is written, recorded by the prophet Micah:

“AND THOU, O LITTLE TOWN OF BETHLEHEM, IN THE LAND OF JUDA,
ART THOU IN NO WISE UNIMPORTANT, LEAST IN THE EYES OF PRINCES
AMONG THE DISTRICTS OF JUDÆA?
FOR OUT OF THEE SHALL COME FORTH A GOVERNOR – A RULER
WHO SHALL BE SHEPHERD OF MY PEOPLE ISRAEL?”^{**}

Herod consults the Magi

Then Herod invited the wise men to meet with him privately, and having privily interviewed the wise Magi, ascertaining from them diligently, the exact time when ‘the

* The first-fruits of the Gentiles seek the new-born king of the Judæans, and pay Him honour as Christ (*the Anointed*) of God. [*Confraternity*]

[†] About 4 or 5 BCE: Herod was king of Judæa, Idumæa and Samaria from 37-4 BCE

[‡] “*Star-seeing*” astronomers *or* astrologers; dream interpreters of the pagan Medo-Persian religious order of Zoroaster. Cf. ESTHER 1:13 and DANIEL 2:12.

[§] **His star.** Perhaps a miraculously governed meteor, star, or comet. [*Confraternity*]

^{**} MATTHEW 2:6 = MICAH 5:1, 2. “But you, Bethlehem-Ephratha too small to be among the clans of Juda, from you shall come forth for me one who is to be ruler in Israel; whose origin is from the old, from ancient times. (Therefore the Lord will give them up, until the time when she who is to give birth has borne, and the rest of his brethren shall return to the kingdom of Israel.)” *In contrast to Bat-gader – “house of the fenced in place,” another symbolic name for Jerusalem, then under siege from the Assyrians: Micah 4:14 – where the ruler of Israel, the reigning king, is in peril of his life from the Assyrians, is the tiny city and clan of Bethlehem-Ephratha, from which comes the ancient Davidic dynasty (whose origin is from the old, from ancient times) with its Messianic king, one who is to be ruler of Israel.* [*Confraternity*]

Star' made its appearance, then sent them to Bethlehem, remarking, "Go! and when you arrive, search out carefully everything concerning 'that young child'; and when ye have discovered all, report back and inform me: bring me word so that I may also come and pay *him* homage, too."

The Magi find Jesus

And they, having listened to the king, accordingly proceeded on their way to do the king's bidding; and lo, observed that 'the Star' which they had seen at its rising in the east, went before them, until at last arriving, it came and stood and shone immediately over the place where the Child was, resting. And when they observed 'the Star', they rejoiced with indescribable joy, exceeding very great delight. And when, having come into the house, they saw the young Child with His mother 'Mary'; and they fell down in homage to the ground, prostrating themselves and worshipped Him; and opening their treasures, they paid Him homage, presenting unto Him offerings *of* gold and frankincense and myrrh – the wealth and perfumes of Arabia – as a tribute. And having been instructed *by God* in a warning dream that they should not return to Herod, they accordingly departed back into their own country by another road.

§§ 12 Roman Rule in Relation to Jesus

MATTHEW 2:13 - 23

§ 12.1 The Flight into Egypt.

(Bethlehem and the road thence to Egypt, circa 4 BCE)

MATTHEW 2:13 - 15

Now after their departure, behold, a messenger from the Lord also appeared to Joseph in a dream, saying: "Arise! and take the young Child and His mother, and flee into Egypt, and thou remain there until I bring thee word: for Herod is about to seek out the Child to murder him.

And arising, Joseph accordingly took the young Child and His mother by night, and removed into Egypt, remaining there until the death of Herod: so that it might be fulfilled which was spoken by the Lord, through the prophet, which declared:

"I CALLED MY SON OUT OF EGYPT."*

§ 12.2 The Massacre of the Innocents.

MATTHEW 2:16 - 23

* HOSEA 11:1. "When Israel was young I loved him, And I called my son out of Mitzraim." [Fenton] "'Out of Egypt': Osee, like most of the prophets, dates the real beginning of Israel from the time of Moses and the Exodus. Matthew 2:15 applies this text to the return of the Christ Child from Egypt." [*Confraternity*]

The slaughter of the children

Then Herod, when he found that he had been mocked – deceived by the wise Magi – was exceedingly wroth, savagely furious; and, raging angry, Herod issued orders for the execution of all male children two years and under in Bethlehem, sending forth to murder all the male children therein Bethlehem and the surrounding district, as well all that were on the neighbourhood borders and in all the coasts thereof; from two years of age and under, reckoned so as to accordingly include the date which he had carefully ascertained from calculations based on his careful questioning of the wise Magi about the time when the star had appeared. Then was fulfilled that which was spoken through the prophet Jeremiah:

“THUS SAITH THE LORD:
I HEARD A SOUND OF GRIEF IN RAMAH,
WEEPING ANGUISH AND GREAT MOURNING;
RACHEL BEWAILING BITTER LAMENTION *FOR* HER CHILDREN;
FOR HER SONS REFUSING TO BE COMFORTED, AND SHE CANNOT
BE CONSOLED, BECAUSE THEY ARE NOT.*

The return from Egypt – Jesus is brought to Nazareth (Egypt and Nazareth, circa 4 BCE)

But when Herod was dead, however, behold! a messenger of the Lord appeareth in a dream to Joseph, while in Egypt, saying: “Arise! get up, take the young Child and His mother and go into the land of Israel; for they are dead that sought the young Child’s life.”

So then, Joseph arose, and took the young Child and His mother, and immediately came into the land of Israel. But, hearing that Archelaus, Ethnarch of Judæa, was reigning over Judæa in the place of his father Herod, and he was afraid to return hither: and having been warned *of God* in a dream, he withdrew into the district of Galilee (in the territory of Herod Antipas). And on arriving, came and dwelt in a town called Nazareth: so that the prediction spoken through the prophet might be fulfilled, that ‘he should be considered: A NAZARENE.’†

§ 13 The Hidden Life of John the Baptizer.

LUKE 1:80.

* JEREMIAH 31:15. **Rama:** a village about eight kilometers (five miles) north of Jerusalem, where Rachel was buried. (1 Kings 10:1 – 10. “When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: ‘The asses are found which thou wentest to seek; and thy father thinketh no more of the asses is concerned for you, and saith: What shall I do for my son?’”) Rachel: said to mourn for her children since she was the ancestress of Ephraim, the chief of the northern tribes. Matthew 2:18 applies this verse to the slaughter of innocents by Herod. [Confraternity]

† FF JUDGES 13:7. Also; MATTHEW 2:23 = ISAIAH 11:1 (?)

And the boy [John] then grew and, greatly loved by God, waxed strong in body and spirit; and he remained living out in the lonely desert wilderness until the appointed day of openly shewing his public ministry before Israel.

§ 14 *The Hidden Life of Jesus at Nazareth.*

(Nazareth and Jerusalem, circa 7 or 8 CE)

LUKE 2:40

And the Child grew, and waxed strong, robust in spirit, being filled with wisdom beyond his years: and the grace of God favoured Him.

§ 15 Jesus the Youth at Jerusalem: The Lost Child – Among the Doctors of the Torah.

LUKE 2:41 - 50

Twelve years later: the boy Jesus goes with His parents to the Temple in Jerusalem

Now, His parents went yearly to Jerusalem to the festival feast of the Passover.* And when He was twelve years old,† they went up to Jerusalem after the custom of the feast, to the festival. And when they had fulfilled the days, the time being completed, as they were returning, the Child Jesus tarried and stayed behind in Jerusalem. And Joseph and Mary, however, knew not *of it*; but supposing Him to be in the company, they proceeded and went a day's journey; and they sought for Him among *their* kinfolk and traveling acquaintances. But when they found Him not, they returned to Jerusalem, seeking for Him.

Jesus found after three days

And it transpired that it came to pass, after three days they discovered Him in the temple, sitting in the midst of the teachers and doctors, both listening and hearing them and questioning them: and all who heard Him were astonished, amazed at His understanding and the intelligence of his answers. And when they saw Him, they were surprised; and His mother said unto Him,

“My Son, why hast thou thus dealt with us in this way? behold, Thy father and I have sought Thee with much worried anxiety, sorrowing with aching hearts.”

“Why then, how is it that you sought for Me?” Jesus asked unto them, “wist ye not that I must be employed in the affairs of My Father's business?”

* LUKE 2:41 = EXODUS 23:14-17 and DEUTERONOMY 16:1-8

† With the completion of his thirteenth year a young Jew became “a son of the Torah” and was obliged to the observance of the entire Law. Jewish parents familiarized their sons with the major duties of the Torah a year or two before this obligation began. [*Confraternity*]

And they could not understand, however, the fact of the saying which he spake unto them.

§ 16 The Development of Jesus: *The ‘hidden life’ at Nazareth resumed*

LUKE 2:51 - 52

The return to Nazareth

And yet Jesus went down with them, and returned to Nazareth; and He was obedient, subject unto them: but His mother reflected upon all *these* sayings and events, storing them up as treasures in her heart. And Jesus also advanced in wisdom and stature, as well as in favoured grace in the presence of God and men.*

* LUKE 2:52 = 1 SAMUEL 2:26. “But the child [Samuel] advanced, and grew on, and pleased both the Lord and men.” [Douay] As God, our Lord has infinite knowledge; as man, He had from the beginning the greatest possible infused knowledge and also the beatific vision. His human mind, however, could advance in experimental knowledge, which is only acquired through the medium of the mental faculties and bodily senses. [*Confraternity*]

“There was only *one* Christian, and he died on the cross.”
Nietzsche, “*Der Antichrist*” (§ 39)

PART SECOND

CHAPTER III

ACTIVITY OF JOHN AND ITS RELATION TO JESUS

*Prelude to the public ministry of Jesus: the Kingdom of Heaven
proclaimed: the beginning of the Gospel of Jesus Christ, the Son of God*

§ 17 Statement of the Work of John

(In the Wilderness of Judæa, and on the banks of the Jordon, occupying several months, circa 25-6 CE)

MATTHEW 3:1 – 12 and MARK 1:1 – 8 and LUKE 3:1 – 20

§ 17.1 The Mission of John *the Baptizer*.

MATTHEW 3:1 – 10 and MARK 1:1 – 6 and LUKE 3:1 – 9

*Several years later: the preaching of the prophesied ‘Elijah’: John the Baptizer prepares ‘the way’ for
the coming of Christ*

Now in the fifteenth year of the reign of the government of Emperor Tiberius Cæsar* – Pontius Pilate† being chief procurator of Judæa, and Herod‡ being tetrarch of Galilee, and his brother Philip§ tetrarch of the territory regions of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas** – message of the Word of God came unto John, the son of Zacharias, while in the desert. And in due course John *the Baptizer* came: in those days cometh he into the whole region

* By Roman dating, the fifteenth year of Tiberius Cæsar’s reign was August 28 CE to August 29 CE; by the Syrian method, it was September-October 27 CE to September-October 28 CE. At that time Jesus was between thirty-three and thirty-six years of age. The mistake in calculating “the Christian era” results from taking Luke 3:23 as an exact statement. [Jerusalem Bible]

† Procurator of Judæa 26-36 CE [Jerusalem Bible]

‡ Herod Antipas, tetrarch of Galilee and Peræa 4 BCE to 39 CE [Jerusalem Bible]

§ Tetrarch from 4 BCE to 34 CE [Jerusalem Bible]

** Caiaphas was high priest from 18 to 36 CE and his father-in-law, Annas, is associated with him here and elsewhere; he had been high priest earlier and *presumably* still had great influence. [Jerusalem Bible]

round about the country of the Jordon, preaching in the wilderness of Judæa, proclaiming a baptism of conversion, forgiveness unto remission of sins,* saying, “Repent ye; reform! turn away from your sins for the Kingdom of Heaven is near at hand.”†

For this man was the one foretold in the book of the prophet Isaiah,‡ where he says:

LO, NOW I WILL SEND MY MESSENGER BEFORE YOUR FACE,

* The baptism of John was not a sacrament, but a symbol of repentance, by which the recipient expressed his sorrow for his sins and his desire for internal purification. Thus he was prepared for the true remission of his sins. [Confraternity]

† Compare the saying of Jesus in MATTHEW 4:17. (§ 21 General Statement of the Work of Jesus: The Good News.) *Do penance. Pœnitentiam agite, μετανοείτε.* Which word, according to the use in the Scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises. [Douay] *The Kingdom of Heaven.* More familiar to Jews, this is Matthew’s usual expression for “the Kingdom of God” found elsewhere in the New Testament. Cf. DANIEL 2: 44. “In the lifetimes of those kings the God of heaven will set up a kingdom that shall never be destroyed or delivered up to another people; rather, it shall break in pieces all these kingdoms and put an end to them.” Also cf. DANIEL 7:13, 14. “As the visions during the night continued, I saw one like a son of man coming, on the clouds of heaven; and when he reached the Ancient One and was presented before him, he received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away; his kingship shall not be destroyed.” *One like a son of man: in contrast to the worldly kingdoms opposed to God, which shall appear as beasts, the glorified people of God that will form His kingdom on earth is represented in human form: (ver. 18: But the holy ones of the Most High shall receive the kingship, to possess it for ever and ever.) Just as our Lord applied the figure of stone hewn from the mountain to Himself: (see DANIEL 2:36 – 45). He also made the title ‘Son of man’ His most characteristic way of referring to Himself, as ‘the One’ in whom and through whom the salvation of God’s people came to be realized.* [Confraternity]

DANIEL 2:36 – 45. “This was the dream; the interpretation we shall also give in the king’s presence. ‘You, O king, are the king of kings; to you the God of heaven has given dominion and strength, power and glory; men, wild beasts, and birds of the air, wherever they may dwell, he has handed over to you, making you ruler over them all; you are the head of gold. Another kingdom shall take your place, inferior to yours, then a third kingdom, of bronze, which shall rule over the whole earth. There shall be a fourth kingdom, strong as iron; it shall break in pieces and subdue all these others, just as iron breaks in pieces and crushes everything else. The feet and toes *you saw*, partly of potter’s tile, mean that it shall be a divided kingdom, but yet have some of the hardness of iron. *As you saw* the iron mixed with clay tile, and the toes partly iron and partly tile, the kingdom shall be partly strong and partly fragile. The iron mixed with clay tile means that they shall seal their alliances by intermarriage, but they shall not stay united, any more than iron mixes with clay. In the lifetime of those kings the God of heaven will set up a kingdom that shall never be destroyed or delivered up to another people; rather it shall break in pieces all these kingdoms and put an end to them, and it shall stand for ever. That is the meaning of the stone *you saw* hewn from the mountain without a hand being put to it, which broke in pieces the tile, iron, bronze, silver, and gold.’ The great God has revealed to the king what shall be in the future; this is exactly what you dreamed, and its meaning is sure.” *The four successive kingdoms in this apocalyptic perspective are the Babylonian (gold), the Median (silver), the Persian (bronze), and the Hellenistic (iron). The last, after Alexander’s death, was divided among his generals. The two resulting kingdoms, which most affected the Jews, were the Ptolemies in Egypt and that of the Selucids in Syria, who tried in vain, by war and through intermarriage, to restore the unity of Alexander’s empire. The stone hewn from the mountain is the Messianic kingdom awaited by the Judeans – (and yet awaited for by the God-damned disbelieving Jews). Our Lord made this image personal to Himself: cf. LUKE 20:17. “But He looked on them and said, ‘What then is this that is written, The stone which the builders rejected, has become the cornerstone?’”* [Confraternity]

‡ Some manuscripts read, “The prophets said.” This quotation, unrecorded in the book of Isaiah, appears in Malachi 3:1. [Living Bible]

WHO SHALL PREPARE THE ROAD BEFORE YOU?
 THE VOICE OF ONE CALLING OUT IN THE DESERT, CRYING IN THE
 BARREN WILDERNESS,
 “READY YE THE WAY FOR THE LORD!
 MAKE THE PATHWAY STRAIGHT IN THE WASTELAND, A SMOOTH
 HIGHWAY FOR HIS FEET TO TRAVEL.*
 LET EVERY VALLEY AND RAVINE BE FILLED UP,
 AND EVERY MOUNTAIN AND HILL CUT DOWN AND BROUGHT LOW,
 AND THE WAYS OF CROOKED PATHS MADE STRAIGHT,
 AND THE RUGGED GROUNDS *SHALL BE* MADE A SMOOTH PLAIN, THE
 ROUGH COUNTRY, A BROAD VALLEY.
 THAT ALL FLESH MAY SEE THE SALVATION OF GOD.”†

John denounces the Pharisees and Sadducees

So John – the Teacher of Righteousness – used to say to the crowds who came out to be baptized by him in the desert wilderness as the one who came proclaiming a baptism of conversion for freedom from sins as a mark of a complete change of heart.

And now the same John himself had his raiment of camel’s hair, and a leathern girdle belted around his loins; and his food was locusts and wild honey.‡

And then Jerusalem, and the people about Judæa, went out unto him in the Judæan wastelands, as well as the whole neighbourhood about Jordon, to see and hear John; and they were baptized of him in the river Jordon, when they had confessed their sins. But observing the multitudes of the Pharisees and Sadducees§ coming to be baptized of him, he addressed them, saying,

“Ye brooding spawn of vipers!** Who hath warned you to escape from the coming retribution? directing you to flee from the furious future wrath to come? Go and do something to show that your hearts are really changed. Produce therefore worthy fruits meet for *your* repentance: display your conversion; and think not to presume to say within your pride, ‘We are safe for we are Jews – descendants of our ancestor Abraham’: that proves nothing! for I say unto you that God is able of these stones to rise up children unto Abraham. But even now the axe of God’s Judgment is poised ready to cut unto the root of every unproductive tree: every tree therefore that bringeth forth not good fruit is hewn down and cast into the fire.”††

* FF ISAIAH 11:3. Also; MATTHEW 3:3 and MARK 1:3 and LUKE 3:4 = ISAIAH 40:3

† LUKE 3:5, 6 = ISAIAH 40:3 – 4. The figurative language here describes the actual return of the exiles from Babylon to Jerusalem. It is the Lord who leads them; their road is made easy for them. Matthew 3:3 and parallels see in these verses a prophecy of the Baptist and Christ.

‡ Samson, too, was a Nazarene, a vegetarian who derived his protein from *legume*: cf. **Samson’s riddle** in JUDGES 14:14 – “There came forth meat out of the Eater, and from out of the Strong came forth sweetness.”

§ **Pharisees and Sadducees.** These were two sects among the Jews: of which the former were for the most part notorious hypocrites; the latter, a kind of freethinkers in matters of religion. [Douay] Pharisees: members of a Jewish sect known for its strict observance of the Torah as it was interpreted and developed by their rabbis. Sadducees: conservatives who observed the written form of the Torah in the Scriptures. [Jerusalem Bible]

** Cf. MATTHEW 12:34 and MATTHEW 23:33

†† Cf. MATTHEW 7:19

§ 17.2 Enquiries of the Crowd.

LUKE 3:10 – 14

John's advice to publicans and soldiers

“What then are we to do?” asked the multitudes.

And in reply he answered and said unto them, “He whoever possesses two coats, let him impart to the one that hath none; and let him who has food, let him do likewise.” And there came also publicans* to be baptized, and they asked him, “What, Teacher, must we do?”

“By your honesty,” he replied. “Extort no more taxes than what is legally appointed to you by the Romans.”

And the soldiers on *the* service march likewise asked of him, saying, “And we, what shall we do?”

And he said unto them, “Put no man in fear of violence; neither extort *anything* wrongfully by threats, nor exact from no one by false accusations; but be contented with your allowance.”

§ 17.3 The Real Baptizer.

MATTHEW 3:11 – 12 and MARK 1:7 – 8 and LUKE 3:15 – 20

John proclaims the Savior's arrival

And as the people were hesitating in expectation, all of them debating suspense in their hearts concerning John *the Baptizer*, musing whether haply he were or not the Messiah, John addressed them, everywhere preaching unto them all: “I certainly baptize you with water, indeed, unto repentance preparatory for conversion: but One mightier than I cometh soon after me – indeed, One the latchet-strap of whose sandals I am not even sufficient enough to stoop down and unloose and carry. I baptize you with water: but He shall baptize you with the Spirit of Holiness and *with fire*:[†] His winnowing fan *is* in His hand, and He will perfectly cleanse and thoroughly purge His threshing-floor and he will collect His wheat and store it up into His garner;[‡] while the chaff He will consume with eternal fire[§] – unquenchable, inextinguishable.”

* Tax-farmers; that is *collectors or renters of Roman taxes*: and so elsewhere.

† The Messiah will baptize with the Spirit of Holiness and *with fire*; (cf. MALACHI 3:2. “And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire ...” [Douay]) His action symbolized by purifying fire, will be more penetrating and powerful than that of John. [Confraternity]

‡ Granary

§ Here Jesus is described in His capacity as judge. In this verse fire does not symbolize an agent of purification, as *with* the Spirit of Holiness, but rather it represents a destructive agency. [Confraternity]

And with many other exhortations therefore he evangelized glad tidings unto the people.

PART THIRD

BEGINNING OF OUR LORD'S *PUBLIC* MINISTRY

§ 18 The Baptism of Jesus by John.

(Jordon, east of Jericho, circa Spring, 27 CE)

MATTHEW 3:13 - 17 and MARK 1:9 - 11 and LUKE 3:21 - 22

The arrival of Jesus

And it, however, now then came to pass in those days, when all the people were being baptized, that also came Jesus from Nazareth of Galilee unto John, applying to him to be baptized of him into the Jordon. John, however, wishing to dissuade Him, would have hindered Him, saying, "This isn't proper. Surely I have more need to be baptized of Thee, and yet comest Thou to me?"

But Jesus answering, replied unto him, "Please do this of Me, for I must do what I must do; it is right for Us to meet all the Torah's demands – let it be so now. Suffer *it to be so* for the present: for thus it becometh appointed of Us to fulfill all that is righteousness." Then he suffereth Him.

The baptism of Jesus

And Jesus, when he was baptized, straightway went up out of the water and immediately began praying; and the heavens were opened unto Him: and He saw the Holy Spirit of God descending in a bodily form, as a dove, and coming and light-resting upon Him: and lo, then a voice came out of the heavens, saying, "Thou art My Son, My Dearly-Beloved, in whom I have delight and am well pleased – on Thee My Favour rests."^{*}

• • •

Herod imprisons John the Baptizer

^{*} See, MATTHEW 12:18. Also; MATTHEW 3:17 and MARK 1:11 and LUKE 3:22 = PSALM 2:7 and ISAIAH 42:1

But Herod the tetrarch, being reprimanded and reproved by him for Herodias* the wife of his brother Philip, and for all the evil of which Herod had been guilty – the wickedness he had done – heaped yet this ‘crowning’ sin upon the whole above all, that he confined John in prison and shut him up.

§ 19 The Genealogy of Jesus.[†]

LUKE 3:23 - 38

The ancestry of Jesus traced to Adam

And now Jesus Himself was about thirty years of age at the time when beginning His ministry *and teaching* [*His work*], being the son (as was supposed) of Joseph, who was of Heli,[‡] of Matthat, of Levi, of Melchi, of Jannai, of Joseph, Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattathias, of Semein, of Josech, of Joda, of Joanan, of Rhesa, of Zerrubbabel, of *Shealathiel*, of Neri,[§] of Melchi, of Addi, of Cosam, of Elmadam, of Er, of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judas, of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Boaz, of Salmon, of *Naahsshon*, of Amminadab, of Arni, of Hezron, of Phærez, of Judah,^{**} of Jacob, of Isaac, of Abraham, of Terah, of Nahor,^{††} of Serug, of *Ragæu*, of Peleg, of Eber, of *Shælah*, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,^{‡‡} of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, of Enos, of Seth, of Adam, of God.^{§§}

§ 20 Withdrawal of Jesus to the Wilderness: The Temptation in the Desert.

* *ABU* “Herodias first married her half uncle, her father’s half-brother, another son of Herod the Great (by his third wife Mariamne II), that son commonly being called Herod Philip to distinguish him from Philip the district ruler of Ituraea and Trachonitis. (LUKE 3:1) This uncle-husband of Herodias, Herod Philip fathered Salome, apparently her only child. However, when Herod Philip was in Rome, Herodias divorced him and married his half-brother Herod Antipas, also a son of her grandfather Herod the Great, by his fourth wife, Malthace. Herod Antipas, who was district ruler (lit., ‘the tetrarch’) at the time, and [] also divorced his wife, a daughter of the Nabataean king Aretas of Arabia, in order to marry Herodias.”

[†] In St. Matthew the genealogy descends from Abraham to Jesus, whereas in St. Luke it ascends from Jesus to Adam. Both evangelists give *the genealogy of St. Joseph*, but according to different relationships. [*Confraternity*]

[‡] St. Joseph the Worker of Nazareth and Betrothed of the House of David, who, by nature was the son of Jacob (St. Matthew 1:16), in the account of the Torah, was son of Heli. For Heli and Jacob were brothers, by the same mother; and Heli, who was the elder, dying without issue, Jacob, as the Torah directed, married his widow: in consequence of such marriage, his son Joseph was reputed in the Torah of the son of Heli. [Douay] Cf. *Refer to* GENESIS 38:6 – 11. “[] Wherefore Judah said to *Thamar* his daughter-in-law: Remain a widow in thy father’s house, till *Selah* my son grow up &c.”

[§] LUKE 3:27 = 1 CHRONICLES 3:17

^{**} MATTHEW 1:3-6 and LUKE 3:32, 33 = RUTH 4:18-22

^{††} MATTHEW 1:2-6 and LUKE 3:31-34 = 1 CHRONICLES 2:1-15

^{‡‡} LUKE 3:34-36 = 1 CHRONICLES 1:24-28

^{§§} LUKE 3:36-38 = 1 CHRONICLES 1:1-4

MATTHEW 4:1 – 11 and MARK 1:12 – 13 and LUKE 4:1 - 13

Jesus faces temptation alone in the desert wilderness

The fast of forty days

And then at once, Jesus returned from the Jordon, *and* under the influence of the Holy Spirit of the Lord; and thence INESS drove Him straightway out into the desert wilderness, alone, to be tempted and tried by the agency of the Satan the Devil. And He did eat nothing, fasting for forty days and forty nights: and afterwards, when they were at last completed, He hungered; and He was in company with wild beasts, but the angels ministered care unto Him.

The first temptation

And the Tempter then came and approached unto Him, and said: “If thou art a Son of God, command these stones become loaves of bread.” But Jesus in reply answered, “It is written, ‘MAN DOETH NOT LIVE ON BREAD ALONE; BUT UPON EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.’”*

The second temptation †

Again, the Devil carrieth Him and taketh Him up unto an exceedingly high mountain and sheweth Him all the magnificence of those kingdoms of that region and the splendour of the inhabited world in a moment of time;‡ and the Devil said unto Him: “All this power I will give thee! and the glory of all these things: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt fall down in worship and pay me homage, all shall be thine.”

But Jesus in reply to him saith, “Begone, Satan! Get thee hence behind Me: for it is written in the Scriptures,

‘THOU SHALT KNEEL IN REVERENCE TO THE LORD THY GOD AND THOU SHALT SERVE HOMAGE TO HIM ALONE.’”§

* MATTHEW 4:4 and LUKE 4:4 = DEUTERONOMY 8:3. Therefore [EVER-LIVING GOD] afflicted you, and hungered you, and fed you with manna, which you had not known - nor had your fathers known – so that He might teach you that man does not live by bread alone – but that man lives by all that comes from the mouth of EVER-LIVING.” [Fenton]

† In the *Confraternity* version [] the second and third temptations are reversed in order.

‡ *Shewed Him &c.* That is, pointed out to Him where each kingdom lay; and set forth in words what was most glorious and admirable in each of them. Or also set before His eyes, as it were in a large map, a lively representation of all those kingdoms. [Douay]

§ Cf. DEUTERONOMY 9:1, 2. Moses: “Hear, O Israel! you are about to cross the Jordan to seize nations greater and more powerful than yourself, great cities fortified up to the skies! A people great and tall, sons of Anakim whom you know and of whom you said, ‘Who can stand before the sons of Anak!’” *Also* cf., EXODUS 34:14. “Then He replied, ‘Turn their advance back, and I will support you.’” [Fenton] As well; MATTHEW 4:10 and LUKE 4:8 = DEUTERONOMY 6:13 (& 10:20). “Take heed diligently lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and shall serve Him only, and thou shalt swear by His Name.” [Douay]

The third temptation

And then the Devil taketh Him, carrying Him into Jerusalem, the holy city; and set Him upon the high pinnacle of the Jewish Temple porch wing, and saith unto Him: “If thou art a son of god, jump off! cast thyself down from hence: for it is written *that*

‘HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE, TO GUARD
THEE CAREFULLY:
TO SUPPORT THEE ON *THEIR* HANDS AND TO BEAR THEE UP,
LEST HAPLY THOU DASH THY FOOT AGAINST THE PAVEMENT
STONE.’”^{*}

And Jesus, answering, said unto him: “**Again! it is elsewhere in the Scriptures so written, ‘THOU SHALT NOT TEMPT THE LORD THY GOD TO A FOOLISH TEST.’**”[†]

Jesus rejected at Nazareth

And then when the Devil had completed every temptation, he departed for a season, and leaveth Him until another opportune time; and behold, the angels approached and ministered unto Him.

CHAPTER IV

BEGINNINGS OF THE PUBLIC ACTIVITY OF JESUS

The Galilean ministry: success and opposition

^{*} MATTHEW 4:6 and LUKE 4:10, 11 = PSALM 91:11-12. *These words were quoted by Satan when he tempted Christ to presumption against God’s providence. This promise would not be true if we should put ourselves unnecessarily into danger. His angels: the doctrine of guardian angels is common in the Old Testament. Cf. GENESIS 24:7. “The Lord, the God of heaven, who took me from my father’s house, from the land of my kindred, who spoke to me and swore to me, ‘I will give you this land to your descendants,’ will send his angel ahead of you and will obtain a wife for my son there.” (A testimony to Abraham’s belief in guardian angels and to his sublime trust in God.) Also cf., EXODUS 23:20. “See, I am sending an angel before you, to guard you on the way and bring you to the place I have prepared.” And, PSALM 33 (34):8. “The angel of the Lord encamps around those who fear him, and delivers them.” [Confraternity]*

[†] LUKE 4:12 and MATTHEW 4:7 = DEUTERONOMY 6:16. “You shall not try your EVER-LIVING GOD, as you tried Him in Massah.” [One of the names for the place near Rephidim from where the Israelites received a miraculous supply of water: as instructed by Jehovah, Moses and some of the older men of Israel went to the rock in Horeb. There Moses struck the rock. The water that then began to issue forth flowed as a river there in the wilderness. Moses subsequently named the place “Massah” (*testing trial*) because the Israelites had put Jehovah to the test by their faithless murmuring and on account of their quarreling &c. [ABU]

John's First Testimony to Jesus
(Bethany beyond Jordon, February 27 CE)

JOHN 1:19 – 34

§ 21 General Statement of the Work of Jesus: The Good News.

MATTHEW 4:12 – 17 and MARK 1:14 – 15 and LUKE 4:14 – 15

Return to Galilee: Jesus begins to preach the gospel in Capharnaum

Now after, when Jesus, having heard that John had been betrayed and was cast into prison, delivered up, He withdrew, returning in the power of the Spirit into Galilee; and leaving Nazareth, He came and dwelt in Capharnaum, which is by the sea, in the borders of Zebulon and Nephthali: so that the prediction delivered by the prophet Isaiah might be fulfilled, which says:

BEFORE THE JORDON, NEAR *BY* THE WAY OF THE SEA,
IN THE LAND OF ZEBULON, AND NAPHTHALI'S LAND,
IN THE HEATHEN – Upper – GALILEE OF THE GENTILE NATIONS,
THE PEOPLE LIVING IN DARKNESS SAW A GREAT LIGHT;
WHILE TO THEM WHICH SAT CROUCHING IN THE REGION OF SOLITUDE
AND THE SHADOW OF DEATH –
TO THEM DID A DAWNING LIGHT BURST OUT, ARISEN.*

From that time, Jesus began to preach, to proclaim, saying, “**Repent ye; change your hearts and minds: because the moment is completed, and the Kingdom of Heaven is at near at hand, be converted, and believe in the Good News. Turn from sin, and turn to God.**”[†] And, “**God approacheth!**”^{*} Thus, fame spread out through the whole of the

* MATTHEW 4:15, 16 = ISAIAH 9:1, 2. “The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone. You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest, as men make merry when dividing the spoils.” [Confraternity] Fenton has: “The Nation walking in darkness sees a resplendent Light! Those shut in a land of shadows – light has appeared to them! You have increased the Nation! – have You not increased its joy? They thank You, as with thanks at harvest, As they dance when dividing spoil.”

In the Genesis account, God banished “the man” – and the woman – from the Garden of Eden to work the ground &c. He placed cherubim and a flaming sword flashing back-and-forth to guard the way to ‘the Tree of Life.’ Cain, too, went out from God’s presence and lived in the land of Nod, east of Eden; as did Abram, later, calling himself Abraham, and Jacob *et cetera*: the detestable Hyksos “sand-dwellers” which over-ran Ancient Egypt, *until expelled during the 18th Dynasty – (the Exodus)*. Compare Genesis 11:1 – 10; *the “Tower of Babel”*: Now the whole world had one language and a common speech; and, as “*men*” moved eastward, they found a plain in “Shinar” and settled – “*the Land-Between of Promise*.” They said to each other, ‘Come, let us make bricks’ &c.

†

“When the agricultural Egyptian population prepared to defend itself against *these* foreign usurers and speculators – international Jewry – they emigrated once again, and plundered their way into the ‘Promised Land’, where they settled and mercilessly pillaged the lawful and culturally-advanced inhabitants.” (*“Als sich die landbauden Ägypter gegen die fremden Wucherer und Spkulanten zur Wehr setzen, wandern diese wielder aus und treten nun ihren Beutezug ins ‘Gelobte Land’ an, wo sie sich niederlassen und dessen rechmässigen und kulturell höher stehenden Besitzer schonungslos ausplünder.”*) [Eberhard Taubert, “*Der ewige Jude*” (“*The Eternal Jew*”): a short (1940) documentary film written by Dr. Joseph Goebbels, NSDAP Minister of Propaganda. “*The Eternal Jew*” is the German term for “*the Wandering Jew*” – a character from medieval Christian folklore, whose legend spread in Europe in the 13th century.]

Mark: Judaism entered Rome during the era of the Maccabees, and increased in population and influenced Rome since that time. Holy Roman Emperor CharleMagne granted the Jews freedoms *they* once enjoyed under the Roman Empire: Migrating to Frankish lands, the ***Rabbinical Babylonian Talmudic pseudo-culture***, originating in the Middle East, arrived in northern France and the Rhineland, as many Jewish merchants occupied themselves in finance and commerce, money-lenders *or usurers* – Church legislation having banned Christians from lending money in exchange for interest. Although the Jews may have arrived on the island of Great Britain with the Romans, it wasn’t until the Norman Conquest of 1066 *that* organized Jewish communities first appeared in England. These existed until 1290 – France (1394) and parts of Germany (1400) – when the Jewish population of England was expelled by King Edward I of England. “The Jews of Ashkenaz” (“*Yehudi Ashkenaz*”) or Ashkenazim are descended from the medieval Jewish migration pushing ever-eastward into the Rhineland.

Jews were re-admitted into England and Wales in 1656 by Oliver Cromwell, and emancipated in 1858. In the late 19th century there was mass Jewish immigration from Russia due to Russian domestic policy: *see below*, “*The Protocols &c.*” – *and* in the 1930’s an influx of refugees from Nazism. Although comprising only 3% of the world’s Jewish population in the 11th century, Ashkenazi Jews accounted for 92% of the world’s Jews in 1931, and today make up approximately 80% of Jews worldwide [] this is especially true in the United States, where 6 out of 7 million are Ashkenazim – the world’s single largest concentration of Ashkenazi Jews.” [Daniel J. Elazar, “*Can Sephardic Judaism Be Reconstructed?*” (Jerusalem Center for Public Affairs)] *In stark contrast to the Ashkenazim, the Sephardim (“The Jews of the Spanish Rite”), of Arabic and Persian heritage, originated in the Iberian Peninsula; including descendants expelled from Spain by the order of the Catholic Monarchs Ferdinand and Isabella (as codified in the Alhambra decree of 1492), or from Portugal by order of King Manuel I in 1497.*

ii

“*Jud Süß*” (“*The Jew Seuss*”): *Ein Viet Harlan film der Terra Filmkunst*: loosely based on the historic personage of Joseph Süß Oppenheimer, an ambitious Jew who, in the early-eighteenth century (1733) belies himself out of the Jewish ghetto into a position of power – (*to further the Jewish race*) – as a financial advisor to Duke Karl Alexander of Württemberg, with the authority to collect taxes, &c. The eventual transmogrification of the historical Süß, and the several previous fictions based on his fate (Wilhelm Hauff, Lion Feuchtwanger) into “*Jud Süß*” of the movie was mainly the work of NSDAP Minister of Propaganda, Dr. Joseph Goebbels.

Süß Oppenheimer (Ferdinand Marian, *a Jew*) readily involves the astrologer Rabbi Leow (Werner Krauss, *also a Jew*), to convince the Duke that he should trust in him, and dissolve the Swabian Council by force of arms – his words, ominous in their foreshadowing of his rape of an innocent Aryan girl, *whom, in the beginning, had extended a kindness to him in his need*:

Süß: [] I only need to grab at it with my hands. I already see the ‘milk and honey’
flowing for Israel. Should I not already cross the Jordan through the will of
the Lord? Isn’t that his will? Should I not already cross the Jordan through
the will of the Lord? Isn’t that his will?

Leow: You’re interpreting His words as it suits you.

Süß: One should interpret the words of the Lord as it suits Israel. That is the will of the
Lord.

Leow: What should I do? lie?

Süß: You don't need to lie. Tell him [the Duke] the other truth. Our kind of truth.
Bring him to his favorite saying, 'Attento.'
Leow: What does 'Attento' mean?
Süß: 'He who risks it.'

Compare: In 1744, Frederick II of Prussia introduced the practice of limiting Jewish population to a small number of the wealthiest families, such as the guild merchants, known as *protected Jews* – implying their corruption by high positions in the state hierarchy. The first-born son in such families inherited this privilege; other children were considered useless – men of remittance – and had to leave or abstain from marriage. Now, during the Jacobite rising of 1745, the chief financier of the Sephardic Jews, Samson Gideon, was a trusted advisor of the government in the City of London – the center of international commerce; and in this capacity he supported the Jewish Naturalization Act: An Act of Parliament of the Parliament of Great Britain, which allowed Jews to become naturalized by application to Parliament. The Act passed the Lords without opposition, but on being brought down to the House of Commons, the Tories made a general outcry against the “abandonment of Christianity.” The Whigs, however, persisted in their general policy of ‘religious toleration’ ... and the bill was passed and received the royal assent on July 7, 1753. Now, a great clamour of widespread public opposition for its repeal [] and when the bill for their relief had been petitioned against, and dropped, Samson Gideon determined to *then* bring up his children as Christians; many followed his example, and insecurity overcame the Sephardic community as prominent members gradually severed connections with the synagogue. *An early use of the expression “Jewish Question” appeared during the Jew Bill of 1753 debate in England. According to Otto D. Kulka of Hebrew University, the term became widespread in the 19th century when it was used in discussions about Jewish emancipation in Germany (Judenfrage).*

The ban on Jews is lifted in Württemberg, and the country is soon overrun by the Jews, and chaos ensues – a Malthusian catastrophe *much to benefit of the Jewry*. Landschaftskonsulent Sturm (Eugene Klöpfer) has been imprisoned by the Duke on the advice of Süß Oppenheimer, who openly lusts for his innocent daughter, Doróthea (Kristina Söderbaum):

Süß: I'm offering you rank, power, title, as much honour as you want.
Sturm: What do you understand of honour?
Süß: Don't be stubborn. I need your good name for my ministry. Your person would guarantee the reconciliation of the opposites. Is that something for you?
Sturm: It's for you, not me.
Süß: Your last word?
Sturm: No matter what.
Süß: You'll suffer from the consequences. I advised you well in your own interests and the interests of your daughter.
Sturm: Leave her out of this filthy game.
Süß: Why is it so easy to offend a father mentioning his daughter?

Historian Rabbi Berel Wein in “*Triumph of Survival*” states *that* Napoleon was primarily interested in seeing the Jews assimilate, rather than prosper as a separate community: “Napoleon's outward tolerance and fairness toward Jews was actually based upon his grand plan to have them disappear entirely by means of total assimilation, intermarriage, and conversion.” Compare Napoleon's response to a physician who asked why he pressed for the emancipation of the Jews (after his exile in 1816):

“My primary desire was to liberate the Jews and make them full citizens. I wanted to confer upon them all the legal rights of equality, liberty and fraternity as enjoyed by the Catholics and Protestants. It is my wish *that* the Jews be treated like brothers as if we were all part of Judaism. As an added benefit, I thought *that* this would bring to France many riches because the Jews are numerous and they would come in large numbers to our country where they would enjoy more privileges than in any other nation. Without the events of 1814, most of the Jews of Europe would have come to

France where equality, fraternity and liberty awaited them and where they can serve the country like everyone else.”

By breaking up the feudal trammels of mid-Europe and introducing the equality of the French Revolution, Napoleon in effect accomplished more for Jewish emancipation than had been accomplished during the three previous centuries. The consistory of Westphalia became a model for other German provinces until after the fall of Napoleon, and the condition of the Jews in the Rhine provinces was permanently improved as a consequence of Jewish subjugation to Napoleon *or his representatives*. The conquests of Napoleon Bonaparte had the effect to spread the modernist ideas of revolutionary France with respect to the equality of citizens and the rule of law. Cf., “*De l’esprit des lois*” (“*The Spirit of the Law*”), first published anonymously by Charles de Secondat, Baron de Montesquieu, in 1748, with the help of Claudine Guérin, a courtesan: Montesquieu advocates constitutionalism and the separation of powers, the abolition of slavery, the preservation of civil liberties and the rule of law, and the idea of “political and legal institutions ought to reflect the social and geographical character of each particular community.”

And later, in 1789, the French “***Declaration of the Rights of Man and the Citizen***” (“*Déclaration des droits de l’Homme et du citoyen*”) guaranteed freedom of religion and free exercise of worship, provided that it did not contradict public order; influenced by the doctrine of natural rights, not only for French citizens but for all men without exception – it did not make any statement about the status of women, though, nor did it explicitly address slavery. It is, however, considered to be a precursor to international human rights instruments:

“First Article: Men are born free and remain equal in rights. Social distinctions may be founded only upon the general good.”

The Declaration transitioned France from an absolute to a constitutional monarchy – *England had declared itself a constitutional monarchy in the wake of it Glorious Revolution (1688/9)*. Many of the principles set forth in the Declaration directly oppose the institutions and usages of the *ancien régime* of pre-revolutionary France. France soon became a republic, *and this document remains fundamental*.

iii

Now, while Bruno Bauer (Christian theologian, philosopher, and historian) regarded emancipation from the thralldom of medievalism as the object of modern civilization, he had no sympathy whatsoever for the Jew’s struggle for political, social, and religious domination – under the guise of emancipation. Bauer published an article in the “*Deutsche Jahrbücher*,” 1842, on the “*Jewish Question*” ... afterward republishing it with additions, under the title of “*Die Judenfrage*,” Brunswick, 1843, in which he sides with the bitterest enemies of the Jews ... because “religion and race force them to live in perpetual separation from the rest of mankind &c.” [“*Bauer, Bruno*” by Isidore Singer, Kaufmann Kohler – JewishEncyclopedia.com] The Communist Jew Karl Marx responded to Bauer’s studies in his 1844 essay “*On the Jewish Question*” by seeing a corrupt capitalist nature to be essential to Judaism, and thus preventing its assimilation. Note: In “*The Jews and Modern Capitalism*” (first published in 1911), Werner Sombart praises the Jews for their capitalism and presented the 17th and 18th century court Jews as integrated and a model of integration. By the 20th century, the debate was still at large raised to prominence by the Dreyfus Affair in France. *Some favoured political engagement in Europe while others, such as Theodore Herzl, proposed the advancement of the Zionist cause.*

Now Mark *this*: Machiavelli, the proponent of tyranny, conversed with Montesquieu, the advocate of liberal democracy, in Maurice Joly’s “*The Dialogue in Hell between Machiavelli and Montesquieu: Humanitarian Despotism and the Conditions of Modern Tyranny*,” first published in Brussels, in 1864; the author was arrested and sentenced to fifteen months imprisonment. One of the few editions to survive the confiscation of Napoleon III’s secret police found its way into Switzerland, where it was picked up by the Russian secret police; they rewrote its twenty-five dialogues *to exert pressure on Czar Nicholas II* – an instant classic: “***The Protocols of the Learned Elders of Zion***” – ostensibly revealing “the secret behind the Zionist Congress” convened by Theodore Herzl in Basel, Switzerland, in 1897. A pamphlet-length political program, “*Der Judenstaat*” (“*The Jewish State*”), written in 1896, in German, announced the advent of Zionism to the world. His last literary work, “*Altneuland*” (“*The Old New Land*”), was devoted

to Zionism; the author devoting three years to writing what he thought might be accomplished by 1923 ... a serious forecasting of what can be done when one generation shall have passed. The keynotes of the story are love for Zion and insistence [] upon the skill of the Jew &c. Note: Herzl did not foresee any conflict between Jews and Arabs: the one Arab character in "*Altneuland*" – Reshid Bey – is one of the leaders of the "New Society" ... and is very grateful to his Jewish neighbours for improving the economic conditions of Palestine.

The conceptual inspiration for "*the Protocols*" can be traced back to the time of the French Revolution at the end of the 18th century. At that time, a French Jesuit named Abbe Barruel, published in 1797, a treatise blaming the Revolution on a secret conspiracy operating through the Order of Freemasons ... French nobility at the time was heavily Masonic, but he was influenced by a Scottish mathematician named Robison who was opposed to the Masons. In his treatise, Barruel did not himself blame the Jews, who were emancipated as a result of the Revolution; however, in 1806, he circulated a "forged" letter, *probably* sent to him by members of the state police opposed to Napoleon Bonaparte's liberal policy towards the Jews, calling attention to the "alleged" part of the Jews in the conspiracy earlier attributed to the Masons. *This myth of an international Jewish conspiracy reappeared later in 19th century Poland and Germany.* ["*Commentary on the Protocols of the Elders of Zion*" by Dr. Daniel Keren; the Nizkor Project, 1991 – 2005] (Also; Yousef Ziedani: "*Although 'the Protocols' is not a monotheistic book, it has become one of the sacred texts of the Jews, next to their first constitution, their religious law, [and] their ways of life.*")

"The only comment that I can make about the *Protocols* is that they perfectly correspond to what is happening today. They were published sixteen years ago, and ever since then they have corresponded to the world situation and today they still dictate its rhythm."

Henry Ford

Now, Julius Evola, also known as Baron Giulio Cesare Evola [] *was* an Italian fascist until the movement was defeated in World War II; *who* considered himself an upholder of Tradition in an age of spiritual oblivion and organized deviancy. He wrote, in 1937, *as follows*: "Whether or not the controversial '*Protocols &c.*' are false or authentic does not affect the symptomatic value of the document in question, that is, the fact, that many of the things that have occurred in modern times, having taken place after their publication, effectively agree with the plans assumed in the document, perhaps more than a superficial observer might believe." In his introduction to the 1938 publication of the *Protocols*, Evola wrote *that* the tract had "the value of a spiritual tonic," *that* "Jews destroy every surviving trace of true order and superior civilization," and *that* "above all, in these decisive hours of western history, [the *Protocols* tract] cannot be ignored or dismissed without seriously undermining the front of those fighting in ***the name of the spirit***, of tradition, ***of true civilization***." For Evola this text represented 'a manipulation of occult powers trying to hide behind the Jewish and Freemasonic historical drive towards a merchant society soon to be replaced by ***the chaos of mass society*** – having a corrosive effect on the higher culture of the Clan of the Hand – *the primordial Celtic-Hyperborean proto-race* as the denigrating antithesis to *our celestial blood-memory of prehistoric civilization*' – a symptom of the modern world's lack of true aristocratic leadership, ascribing every human activity to economic or sexual motives (à la Marx and Freud) when the history of our family is a love-relationship.

"The public does not realize that in all the conflicts within nations and in the conflicts between nations there are, besides the people apparently responsible for them, hidden agitators who with their selfish plans make these conflicts unavoidable ... Everything that happens in the confused evolution of peoples is secretly prepared in order to secure the domination of a certain people: it is these people, known and unknown, that we must find behind every public event."

Disraeli, in the mid-nineteenth century

Süß Oppenheimer has manipulated Doróthea Strum/Faber into his private chambers; he holds both her father prisoner, and her husband, whom is exposed to torture on his command:

Süß: What! O, prayer! to your christian god? The Jews also have a god, and it's called the god of revenge. *'An eye for an eye, and a tooth for a tooth.'* Think of your father.

Doróthea: Leave me alone!

Süß: Don't you want your traitors not to be shot?

Doróthea is clutching at a curtain, in very real danger. Süß grabs at her, tearing her, and the curtain, away; throwing her, still clutching the drapery, onto his bed and, full of rapine, heaps himself upon her:

Süß: You'll get your clerk back.

In the next scenes, Aktaurius Faber is freed ... only to discover that his newly-wed bride, Doróthea, has drowned herself for shame.

The Swabian people are incited to revolution; Karl Alexander dies of a heart attack, while hiding out at Stuttgart. The Council is now deciding the fate of Süß Oppenheimer:

[]: I believe that he who has been most deeply hurt should speak.

Strum: I want no revenge; only what is just.

[]: You have suffered the most, Strum, and you have the most right to speak.

Strum: Sorrow does not speak right. 'An eye for an eye, a tooth for a tooth': that is not our way. But here in our old book of law, 'It is written for all eternity, Whenever a Jew mingles his flesh with a Christian he should be hanged.'

Unrepentant, Süß Oppenheimer, begging, tries to purchase his life with the money he has stolen from the Swabian people, and is hanged 'pleading for mercy' for the betrayal of the Aryan girl's innocence; and every Jew which he invited must leave Württemberg within three days: the Jews are banned from Württemberg on 4 February 1738. Cf. "*b.Ketubot 32a – 33b*." This text occurs in a discussion of Ulla's view that if one pays money he does not have to receive lashes. The tie is made between Deuteronomy 22:29 (*the humility of a virgin*) and Exodus 21:24 (*eye for an eye*) based on the similar use of the preposition הָחַיִּי. The text reads, "But Ulla derives it from the repetition of *thahath*. It states here '*for he hath humbled her*' and there '*eye for eye*'. As there he pays money and does not receive lashes, he pays money and does not receive the lashes. (*b.Ketubot 32b*) Clearly, again the phrase *eye for eye* is interpreted as meaning 'monetary compensation.' [James F. Davis, *Lex Talionis in early Judaism and the Exhortation of Jesus to Matthew 5:38 – 42*. 2005, Continuum International Publishing Group ISBN 0567041506]

"May our descendants hold firmly to this law, so they can save themselves so much sorrow ... and save their goods and lives ... the blood of their children and their children's children."

"Jud Süß" opened with much publicity, at the film festival in Venice on 6 September 1940: Fritz Hippler's documentary (written by Goebbels), **"The Eternal Jew"** was shown to the top people of the Third Reich two days later, as an example of the new type of propaganda; it premiered 28 November 1940. (Cf., DEUTERONOMY 19:21. "Your eyes shall consequently not look upon such a man with pity. Life for life; eye for eye; tooth for tooth; hand for hand; foot for foot.")

Churchill's white Paper of 3 June 1922, clarified how Britain viewed the Balfour Declaration of 1917 – which announced the British intent to aid the "establishment in Palestine of a national home for the Jewish people." British public and government opinion became increasingly less favourable to the

neighbourhood region round about, reports concerning His reputation; and coming into His own country, He taught in their synagogues with the glorified approval of all. Everyone praised Him with great admiration.

§§ 22

MARK 6:1 – 6 and LUKE 4:16 – 30

commitment that had been made to Zionist policy. In February 1922, Winston Churchill, a fervent Zionist himself, telegraphed Herbert Samuel asking for cuts in expenditure and noting: “In both Houses of Parliament there is growing movement of hostility against Zionist policy in Palestine, which will be stimulated by recent Northcliffe articles. I do not attach undue importance to this movement, but it is increasingly difficult to meet the argument *that* it is unfair to ask the British taxpayer, already overwhelmed with taxation, to bear the cost of imposing on Palestine an unpopular policy.” [CO 733/18, Churchill to Samuel, Telegram, Private and Personal, 25 February 1922. Cited Huneidi, Sahar “*A Broken Trust, Herbert Samuel, Zionism and the Palestinians*” 2001; p. 57. ISBN 1-86064-172-5] Although the White Paper stated that the Balfour Declaration could not be amended and that the Jews were in Palestine by right, it partitioned the area of the Mandate by excluding the area east of the Jordan River from Jewish settlement. That land, 76% of the original Palestine Mandate by area but mostly very sparsely populated desert, was renamed Transjordan and was given to the Hashemite Emir Abdullah from Mecca, son of King Hussein of Hejaz, who was soon forced from his kingdom by the ambitious Ibn Saud. *This was a reward by the British for the Hashemite family’s help in the fight against the Ottoman Empire. Today it is the Kingdom of Jordan ruled by Abdullah’s great-grandson, Abdullah II. The majority of Jordanian citizens’ to-day are Palestinian refugees.*

It was not until the U. N. partition decision *that* the Arabs of Palestine and neighbouring countries faced the reality – a Jewish state was established in their midst ... on 14 May 1948, the British government withdrew from Palestine (rather than wait for the October 1st date set by the U. N.) The Jewish exodus from Arab lands refers to the 20th century expulsion of Jews from Islamic countries, the migration beginning in the late-19th century, but accelerating after the 1948 Arab-Israeli War. “The roots of the conflicts which engulfed the Middle East for most of the period since World War II include the Diaspora of the Jews, after the Roman subjugation of rebellious Palestine in the 1st century C.E., the Crusader’s conquest of Jerusalem in 1099, the Zionist Movement beginning in the late 19th century, the Balfour Declaration of 1917, the Allies denial of Arab expectations in the Versailles Treaty, and the Nazi efforts to exterminate the Jews of Europe during World War II. Note: At the beginning of the twentieth century, the Jews sit at the junction of the world’s financial markets. They are an international power. Although only one percent of the world’s population, with the help of their capital, they terrorize the world’s stock exchanges, world opinion, and world politics. New York is today the center of Jewish Power. (*Am Anfang des 20. Jahrhunderts sitzen sie überall an den Knotenpunkten der Welt-und Geldwirtschaft sie sind eine internationale Macht. Obwohl nur ein Prozent der Endbevölkerung terrorisieren sie doch mit Hilfe ihres Kapitals Weltbörse, Weltmeinung und Weltpolitik. New York ist heute das Zentrum der jüdischen Macht.*) [“*Der ewige Jude*”]

“The world is governed by people entirely different from the ones imagined by those who are unable to see behind the scenes.”

Disraeli

Rachmanism: The exploitation and intimidation of (slum) tenants by unscrupulous landlords. Originating in the name of Polish-born Peter Rachman (1919 – 1962), an unscrupulous London landlord; a notorious property racketeer and pimp of the late 1950’s / early 1960’s, whose name became an eponym for dishonour – *a Jew*: “I never ate German shit.”

* Cf. the saying of John in MATTHEW 3:2. (§ 17.1 Statement of the Work of John: The Mission of John the Baptist.)

§ 22.1 Jesus Begins Preaching: At Nazareth.

MARK 6:1 – 4 and LUKE 4:16 – 23 *

Reading in the synagogue at Nazareth

And Jesus went out from thence; and afterwards He returneth into Nazareth, His own country, where He had been brought up: and His disciples followed Him. And, as His custom was, He entered the synagogue when the Sabbath day of rest was come, and standing up to read, there was handed to Him the scroll of the prophet Isaiah, and He began to teach: He opened the scroll of the prophet Isaiah and found the place where it was written,

A SPIRIT OF THE LORD IS UPON ME,
WHEREFORE BECAUSE OF WHICH HE HATH APPOINTED ME TO PREACH
GLAD TIDINGS TO THE POOR:
HE HATH SENT ME TO HEAL THE BROKEN-HEARTED,
TO PROCLAIM RELEASE TO THE CAPTIVE – FREEDOM TO THE
ENSLAVED,
AND RESTORATION OF NEW SIGHT TO THE BLIND:
TO SET AT LIBERTY THOSE OPPRESSED WHO ARE BRUISED,
AND TO PROCLAIM THE ACCEPTABLE YEAR HONoured BY THE
LORD.[†]
(AND THAT GOD IS READY TO GIVE BLESSINGS TO ALL WHO COME TO
HIM.)

The reaction of the people

And having rolled up the scroll, He returned it, giving it back to the attendant, and sat down. And the eyes of all who were in the synagogue were fastened, fixed upon Him intently. And then He began to say unto them, “**This very day hath this scripture been fulfilled in your ears while you have been listening to it being read.**”

All bear Him witness and spoke well of Him, commending Him, insomuch that they were astonished, and wondered at the beautiful words of grace, admiring the language of love which proceedeth from His mouth; but remarked, exclaiming “Whence hath this *man* all these things?” and “What is the wisdom that is given unto this *man*, and what mean such mighty works wrought by *his* hands?”

Is not this Joseph the carpenter’s son? the son of Mary, and brother of James, and Joses, and Simon, and Judas? and his sisters, are they all not here with us? Whence hath this man all these things? And they were offended and embarrassed in Him, scandalized because of Him. So they fell foul of Him, and they would not accept Him.

* Refer to, § 54 The Despised Nazarene: the Prophet without Honour. See, MATTHEW 13:54-58 (and MARK 6:1-6)

† FF ISAIAH 61:1, 2. Also; LUKE 4:18, 19 = ISAIAH 61:1, 2. Isaias’ words refer directly to the deliverance of the Jews from the Babylonian captivity; typically they refer to Christ’s deliverance of mankind from the bondage of sin. [Confraternity]

And He then said unto them, “Doubtless, I am sure that you will all repeat unto Me this proverb, ‘Physician, heal thyself’: ‘whatever we have heard that Thou hast done at Capharnaum, do also the same here in Thine own country.’”

§ 22.2 Rejection by the Nazarenes.

MARK 6:4 – 6 and LUKE 4:24 – 30

The people attack Jesus

But Jesus said unto them, “Verily, I say unto you, no prophet is dishonoured, saving except in his own country, among his own kinfolk, and in his own house. Therefore in truth I remind you that there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, so that a great famine came over the land;* however, unto none of them was Elijah sent, but only to Zarephath,[†] in the land of Sidon, to a woman that was a widow.[‡] And there were many lepers in Israel in the time of Elisha the prophet; and yet none of them were cleansed, but only Naaman the Syrian was cured.”[§]

* LUKE 4:25 = 1 KINGS 17:1 and 18:1, 2

[†] Greek *Sarepta*

[‡] LUKE 4:26 = 1 KINGS 17:8, 9. “Then the word of the Lord came to [Elias the Thesbite], saying: Arise, and go to Sarepta – *that is, a city of the Sidonians* – and dwell there: for I have commanded a widow woman there to feed thee.”

[§] LUKE 4:27 = 2 KINGS 5:1, 14. “Naaman, General of the Army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper.” “Then he went down, and washed in the Jordan seven times: according to the word of the man of God – Eliseus – and his flesh was restored, like the flesh of a little child, and he was made clean.” [Douay]

Cf., *Baldwin IV of Jerusalem* (1161 – 1185) [*French Baudouin Le Lepreux (li Rois mesiaus)*], who drank until the very last drop the chalice of bitterness; called *the Leper* or *the Leprous*, he was the son of *Amalric I of Jerusalem* and his first wife *Agnes of Courtney*, and was crowned *the last* Latin king of the Crusader state of Jerusalem from 1174 to 1185, during the years when its greatest adversary, the Muslim leader *Saladin*, extended his influence from Egypt to Syria: despite horrible disfigurement and physical handicap he was never ousted from power. His full sister was *Queen Sybilla of Jerusalem* and his nephew through this sister (who succeeded him) was the child-king of Jerusalem – *Baldwin V*. He had a half-sister through his father’s second marriage, the princess *Isabella of Jerusalem &c.*

Of note, in 1147 *Louis VII*, surnamed *the Younger*, King of France, took up the Cross on a Second Crusade at the head of a hundred thousand French. But here ended his reputation as king and knight: the deplorable expedition was marked by disaster – his entire army annihilated, Louis returned to France, laying heavy taxes on the populace. And, under the pretext of too near blood relationship, he commits the great error of his reign and divorces his Queen, *Eleanor* (of Aquitaine), who, thus abandoned, gave her hand to *Henry Plantagenet*, heir to the crown of England – *Henry II*. Now, consider the martyr Archbishop *Thomas à Becket*, who was murdered in *Canterbury Cathedral*, on 29 December 1170 ... *Louis*, King of France, seconded the feeling of the English people with regard to the prelate’s murder, and wrote to Pope *Alexander III* of the opinion of the French court, which was that *Henry II* had known about or even directed *Becket’s* assassination. Even *Voltaire* regards *Alexander* as the man who in medieval times had deserved best from the human race, for abolishing slavery, for overcoming the violence of the Holy Roman Emperor *Frederick I Barbarossa* (1122 – 10 June 1190), for compelling *Henry II* of England to ask pardon for the murder of the primate, for restoring to men their rights, and giving splendour to many cities. On being told that he must die, *Becket* replied, “I resign myself to death: but I forbid you in the name of the

And He was there unable to do any ‘mighty powerful’ miraculous works, because of their unbelief, save that He laid hands upon a few sick folk, and healed *them*. And, greatly surprised because of their lack of faith, He did not display much power there, marveling at their unbelief. But He traversed the surrounding villages, teaching.

The people attack Jesus

And then all in the synagogue, on hearing these things, were furious; and they rose up filled with wrath, and cast Him forth out of the city. Dragging Him unto the brow of the hill whereon their town was built, in order that they might fling Him down from there headlong. But He passing through the midst of them went His way.

Jesus Makes His First Disciples

(Bethany beyond Jordon, Spring 27 CE)

JOHN 1:35 – 51

§ 23 Choosing His Apostles: The First Disciples.

MATTHEW 4:18 - 22 and MARK 1:16 - 20*

Jesus calls the first four disciples to follow Him – fishers of men

While passing the Sea of Galilee, walking along the coast, He observed two brethren; Simon surnamed Peter, and Andrew, the brother of Simon, throwing a casting-net into the lake; for they were fishers. And speaking unto them, He saith, “**Come ye, follow after Me, and I will make you to become fishers of men.**”

And they straightway immediately left *their* nets abandoned, and they followed Jesus.

And proceeding on from thence a little further, He saw two other brothers, James[†] *the son* of Zebedee, and John his brother, whom were also in the vessel along with their father, mending their nets. And immediately He straightway hailed them, too. And then at once, and they at once abandoned their father in the boat with the hired sailors, and went off following after Jesus.

Jesus Works His First Miracle at Cana in Galilee

JOHN 2:1 – 11

Almighty God, to injure any of those round me, whether monks or laymen, great or small.” (Frederick’s early death left the third Crusader army under the control of two rivals, Philip II of France and Richard I of England – the Lion-hearted.)

* Refer to § 27 Jesus Wins Fishermen Followers: The Obedient Fishers. (FF LUKE 5:1-11)

† Or *Jacob*: and so elsewhere.

Jesus' First Residence at Capharnaum

JOHN 2:12

PART FOURTH

FROM THE FIRST TO THE SECOND PASSOVER
(Time: 1 year.)

Jesus attends the first Passover of His Ministry
(Jerusalem, 9 April 27 CE)

Subdivision A

Jesus Cleanses the Temple
JOHN 2:13 – 25

Subdivision B

Jesus Talks with Nicodemus
JOHN 3:1 – 21

First Ministry in Judæa – John's Second Testimony
(Judæa and Ænon)

JOHN 3:22 – 36

Jesus sets out from Judæa for Galilee

Subdivision A

Reasons for Retiring to Galilee

JOHN 4:1 – 4
MATTHEW 4:12 and MARK 1:14 and LUKE 3:19 – 20

Now when Jesus heard that John *the Baptizer* had been delivered up, He withdrew into Galilee.

Subdivision B

At Jacob's Well, and at Sychar

JOHN 4:5 – 42

Subdivision C

Arrival in Galilee

JOHN 4:43 – 45

LUKE 4:14

The Second Miracle at Cana

JOHN 4:46 – 54

§ 24 Early Popular Opinions About Jesus: A Demoniac Cured.

(At Capharnaum)

MARK 1:21 - 28 *and* LUKE 4:31 - 37

The healing power of Jesus:

Jesus teaches in Capharnaum and drives an evil spirit out of a demoniac man

And proceeding down to Capharnaum, a city of Galilee; and as soon as the Sabbath came, immediately entering the synagogue, began to teach. And the congregation was astonished at His doctrine, and they delighted at His teaching, because His language was like one possessed of authority, and was not as like the scribes and professors and doctors – the Teachers of the Torah. And straightway there was also in the synagogue, a man in possession of a foul devil, unclean; and he called out with a loud voice, screaming out, “Ah ha! Let alone! what is there in common between *us* and you, Jesus of Nazareth? Art thou come here to destroy *us*? to exterminate *us*? I know thee who thou art, the ‘holy one of god!’”

And Jesus then rebuked him, commanding, “**Silence! Keep hold thy peace, and go out of him!**”

And when the foul demon had thrown him down in the midst of them convulsing, tearing him and shouting with a loud voice, came out of him, having done him no hurt. And then they were all astonished, insomuch that they questioned among themselves, amazed and terrified, remarking, “What is this word? what is this new doctrine *he* is teaching? for *he* even commandeth the unclean spirits with authoritative power, and they obey *him* and depart!” And the rumour concerning Him reported forth, rapidly spreading into every place of the whole region round about the surrounding Galilean countryside.

§§ 25

MATTHEW 8:14 - 17 *and* MARK 1:29 - 34 *and* LUKE 4:38 - 41

§ 25.1 The Cure of Simon Peter’s Mother-in-Law. (*At Capharnaum*)

MATTHEW 8:14 - 15 *and* MARK 1:29 - 32 *and* LUKE 4:38 - 39

And then immediately quitting the synagogue, Jesus came out and entered the house of Simon and Andrew with James and John. Now the mother-in-law of Simon lay prostrate there suffering, holden with a violent fever. And straightway they at once besought Him for her. So approaching, He stood over her, and taking hold of her by the hand, raised her up: as He touched her hand, He arrested the fever and, rebuked, it instantly left her. And she immediately arose, getting up at once she attended unto His needs and began serving *them* food.

§ 25.2 A number of other cures At Eventide.

MATTHEW 8:16 - 17 *and* MARK 1:32 - 34 *and* LUKE 4:40 - 41

Afterwards, when the sun did set and evening arrived, they brought unto him all those suffering from sickness from the divers diseases, as well as the many possessed demoniacs: and all the town was collected together outside the door: and He accordingly, with a single word, cured many of those suffering from sickness and the various mental diseases with the touch of His hand: so that the statement made through Isaiah the prophet was verified:

HOWEVER, ‘INESS’ TOOK AWAY OUR GRIEF’S WEAKNESSES AND,
ENDURING, THE SORROWED BURDEN OF *OUR* MENTAL DISEASES,
BORE.*

* MATTHEW 8:17 = ISAIAH 53:4. “But we thought He was struck with God’s stroke and afflicted.” [Fenton] He did indeed suffer but it was for the sins of mankind, and through His sufferings men are healed. [Confraternity]

And many shrieking demons were cast out, expelled with a word, saying, “Thou art the Son of God.” (But He restrained them, however, rebuking *them*, not allowing them to speak, because they recognized Him, and they knew Him to perfectly well be Christ the Messiah.)*

§ 26 Jesus Teaches Throughout Galilee: Praying In Private.

MATTHEW 4:23 *and* MARK 1:35 - 39 *and* LUKE 4:42 - 44

Jesus attempts to be alone – in vain – retiring for prayer in a solitary place; and quietly leaves Capharnaum and travels through Judæa teaching, preaching, and healing in synagogues

And rising up very early in the morning, a great while before the dawn of the daylight, He took His departure, and went out into a lonely desert place, and there prayed. Simon, his companions, and the crowd of others that were with him, however, followed after; and searching Him out, came to that same spot; and having found Him, and would have stayed Him, that He should not go from them, urging Him to never leave them; saying to Him, “All *men* are in search of Thee.” But He replied, answering them, and saith, “**I must also preach the good news elsewhere, in other towns: let us go to the neighbouring country villages so that I may also preach there; for this is the purpose’s end for which I was sent forth.**”

And then Jesus went about through the whole of the land of the Jews – Galilee[†] – into the Jewish synagogues, everywhere preaching the gospel, proclaiming the Good News of the Kingdom, and casting out demons, as well as curing every kind of disease and infirmity among the people.[‡]

§ 27 Jesus Wins Fisherman Followers: The Obedient Fishers.

LUKE 5:1 - 11[§]

Simon, James and John become Jesus’ followers

Preaching from Simon’s boat

Now it once came to pass that, while He was standing by the Lake of Gennesaret, that is, the Sea of Galilee the crowded multitude pressed around Him, in order to listen to the message of God. And He observed two boats standing by, laying at anchor at the lake side; but the fishermen had gone out of them, and were washing *their* nets: so entering into one of the boats, which was Simon’s, He asked him to push off and put out a little from the land. And, sitting down, He taught the crowded multitude of people from the

* Throughout the gospel, Jesus never explicitly claims to be the Messiah and He forbids others to speak the fact. [Jerusalem Bible]

[†] Very many ancient authorities read *Judæa*.

[‡] Cf. MATTHEW 9:35. (*Refer to § 55 Jesus Tours in Galilee.*)

[§] *Refer to § 23 Choosing His Apostles: The First Disciples.* (MATTHEW 4:18-22 *and* MARK 1:16-20)

boat. And when He finished, and had left speaking, He said unto Simon: “**Row – put out into the depth, and throw down your nets for to haul a draught.**”

The great catch of fishes

And Simon answered and said, “Master, we toiled all night, and have taken nothing: but at Thy word I will let down the nets.” And when, having done so, they enclosed a great shoal of fishes; and their nets were beginning to break; and they therefore beckoned to their partners in the other boat, that they should come and help them. And they came, and having come, they filled up both boats, so that they began to sink.

The first disciple called

But when Simon Peter saw it, he fell down at the knees of Jesus, exclaiming: “Go! Depart from me, Master; for I am a sinful man! O Lord!” For astonishment had seized him, and all who were with him were amazed – and so were James and John, the sons of Zebedee, who were partners with Simon – at the draught of fishes they had taken. And Jesus, however, said to Simon: “**Fear not: from henceforth thou shalt be a catcher of the souls of men alive!**”

And then, when they had run their boats ashore, they forsook all and followed Him.

The Kingdom of Heaven is preached

§ 28 Growth in Fame of Jesus: Jesus makes a man with leprosy clean.

MATTHEW 8:2 - 4 and MARK 1:40 - 45 and LUKE 5:12 - 16

Jesus cures leprosy, and heals many other people

And now it came to pass, while He was in a certain one of the towns, behold, a man covered full of leprosy* also approacheth, and bowed down to Him, kneeling on the ground, and pleading, fell on *his* face in the dust, imploring Him: “Master, if Thou wilt, Thou canst make me clean and clear me of every part of my disease. You are able to cure me!”

And then Jesus, full of pity, extended *His* hand, touched him, and saith unto him: “**I am willing; be cured!**” And straightway, at once, while He spoke, he was relieved, cured, the leprosy departed him, and he was instantly made clean. Then at once dismissing him, He sternly enjoined him to “**Take care and say nothing to any one about this; but go at once, shew thyself to the Jewish priests and, as a testimony of evidence to them, for your purification, present the gift-offering as appointed by Moses’ command:**

* The words *leper*, and *leprosy*, as used in this translation, refer to some disfiguring skin disease which entailed ceremonial defilement. It is different from what is now called leprosy. [New English Bible]

that will certify the cure as a public proof to the people.”* But he went out and began to publish it much concerning His power, and the report of the matter was broadcast, spread abroad, faster and more widely; and vast multitudes came running together to listen and hear, and to be relieved, healed of the infirmities they suffered: insomuch that Jesus could no more again openly enter a city, but was kept without in the barren wasteland, where large crowds would gather unto Him from every quarter. And from time to time He would withdraw Himself to the lonely desert places for prayer.

CHAPTER V

DEVELOPMENT OF OPPOSITION TO JESUS

§ 29 Criticism of Free Forgiveness for Sin: Cure of a Paralytic – Power to Pardon.

MATTHEW 9:2 – 8 and MARK 2:1 – 12 and LUKE 5:17 – 26

Faith heals a paralytic in soul and body – in Capharnaum, Jesus’ own town

Pharisees hear Jesus

And consequently, it came to pass that on one of those days, when, embarking in a boat, He re-crossed, and again entered into His own town,[†] Capharnaum: it was noised that He was *at home* in a house teaching: some Pharisees and Teachers of the Torah were there who had come from every town and village in Galilee and Judæa, and from Jerusalem. The power of the Lord was present for Jesus to heal the sick. A crowd accordingly collected at once, and insomuch as many were gathered together, so that there was no longer room *for them*; no, not even near about the door; and He spake, expounding to them the Message.

Jesus forgives the sins of a paralytic

And behold, they brought unto Him a man sick of the palsy, a paralytic, lying stretched out flat on a rug, borne of four: and they sought to bring him in, and lay him before Him. But when they could not bring him nigh unto Him, unable to find a means of approaching, for the press of the crowded multitude; they mounted the veranda, and

* MATTHEW 8:4 and MARK 1:44 and LUKE 5:14 = LEVITICUS 13:49. “And if there is a greenish or reddish stain, on the clothing or the skin, whether of warp or welt; or any article of skin is marked by discharge, it shall be examined by a priest.” [Fenton] Or, “If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shewn to the priest.” And, LEVITICUS 14:2-32. “[] This is the rite of a leper, when he is to be cleansed: he shall be brought to the priest: &c.” [Douay] Through this offering the people knew that the leper had been declared cleansed by the priest and could communicate again with them. [Confraternity]

[†] Cf. § 21 General Statement of the Work of Jesus: The Good News.

went up to the housetop and uncovered the roof, breaking open the roofing tiles where He was, and effecting an entrance, they lowered the rug whereon the sick of palsy lay, down, in the midst before Jesus..

And then, Jesus, who saw the faith of those who brought him, and He saith to the paralytic, “**Courage! Take heart, man! your sins are forgiven! removed from you.**”

He cures the paralytic

But behold, there were of the Teachers of the Torah certain scribes and professors sitting there and discussing it, and Pharisees began debating it, reasoning within their hearts, muttering to themselves: “The ‘man’ blasphemeth. Who is this fellow that dares blaspheme in this way? who is able to forgive sins, except ‘the One’, *even* God alone?”

And straightway Jesus, inwardly perceiving in His spirit, knew their evil minds, however, that they thus reasoned within their hearts, and saith unto them: “**Why do you debate such wicked arguments in your hearts?**

For whether is easier to say – ‘Thy sins are forgiven’; or to say, ‘Arise, and take up thy rug, and walk’? But in order that ye may know, see that the Son of man doth possess the power and authority to forgive and remove sins upon earth: (then saith He unto the sick of the palsy), ‘**Arise! take up thy rug, and go unto your own home!**’” And he immediately got up in their presence, and straightway took up his rug whereon he lay, and went forth in the presence of them all, and departed to his home, glorifying and praising God, Who had given such power and authority unto men on earth to forgive sins; and a chill of fear swept through the crowd – overcome with ecstasy – insomuch as they were all amazed, and filled with fear; they praised God, glorifying, “We have never before seen anything like of this strange fashion to-day!”

§§ 30 Criticism for Association with Sinners

MATTHEW 9:9 - 13 and MARK 2:13 – 17 and LUKE 5:27 – 32

§ 30.1 The Call of Matthew.

(At – or near – Capharnaum)

MATTHEW 9:9 and MARK 2:13 and LUKE 5:27

Jesus calls Levi – a sinner – to be His disciple

And afterwards He went forth again, out by the shore of the Sea of Galilee, and the entire crowded multitude restored unto Him, and He taught them. And as He was passing by from thence, beheld a publican (‘*tax-collector*’), named Matthew, but called Levi son of Alphæus – with the usual reputation for cheating – sitting at the place for receipt of custom; and He saith unto him, “**Follow Me! and be one of My disciples!**”^{*} And so, arising, leaving all behind – everything – he started up and followed Him.

^{*} See, § 81 Some Tests of Discipleship: The Three Who Sought Jesus. LUKE 9:57 – 62

§ 30.2 A Conversation at the Dinner-Table – Levi’s Reception.

MATTHEW 9:9 - 13 and MARK 2:14 – 17 and LUKE 5:28 – 32

Eating with sinners in Levi’s house

Afterward, Levi held a great banquet reception in his house for Jesus. And it transpired that when He reclined at meat in Levi’s house, behold, many tax-farmers and of other reprobates, a great company of social outcasts who were made ‘unclean’ by breaking religious laws or following disreputable professions, that came together and reclined at meat with Jesus and His disciples; for there were many of this type among the crowds following Him. But the Jewish religious leaders – the professors and Pharisees, and the scribes among them – and the lawyers of their sect, observing Him eating with the tax-farmers and reprobates, murmured against Jesus, and complained to His disciples, saying, “Why does He eat and drink in this way with such scum – these tax-farmers and blackguard sinners?”

But Jesus, when He heard it, answered them, and saith, “It is not the fit and flourishing who need a doctor: the strong that are whole and healthy have no need of a physician; but only they that are sick. ‘Go ye, however, and learn what *this* scripture meaneth:

WHAT I DESIRE MERCY, RATHER THAN SACRIFICE;”^{*}

for I have come not to call the virtuous men and respectable people to repentance, but outcasts of ill-repute and sinners to change their minds!”

§ 31 Criticism of Attitude toward Fasting: A Conversation at the Dinner-Table – Levi’s Reception.

MATTHEW 9:14 – 17 and MARK 2:18 – 22 and LUKE 5:33 – 39

Jesus, hinting at who He is, explains the joy and strength of the new order – a discussion about fasting

And afterwards, the disciples of John approached Him, inquiring, “Why do we and *the disciples* of the Pharisees fast oft, but thine never fast? and eat and drink!”

And Jesus said unto them, ““Can ye make the companions of the bride-chamber distress at the wedding-feast as long as the Bridegroom is with them? but a time will come when the Bridegroom will depart, taken away from them, and they can then mourn and fast in those days’ – *besides, going without food is part of the old way of doing things.*”[†]

^{*} HOSEA 6:6. [= MATTHEW 9:13] “I wish more for Mercy than sacrificial offerings – for it is Love *that* I desire, and for knowledge of God rather than gifts of holocausts.”

[†] Jesus is the bridegroom (cf. JOHN 3:29. “He that hath the bride is the bridegroom &c.”), and His wedding guests (literally, “children of the bridegroom – *a Hebraism, signifying the ‘family and friends’ of the bridegroom*” [Douay]) are His disciples. It is repugnant to Jewish custom to think of fasting and mourning

The Old Law and the New Testament

And He also related a parable to them:

“Further, no one rendeth from a new piece of unshrunk felt to patch an old garment; for if he does, the *new* patch wouldst pull away and disfigure itself from the old felt, and a worse rend is made. And neither do *men* putteth new wine into old wine-skins; for if they did, the new wine wouldst burst the skins, and the wine is spilled, nor the skins will perish. On the contrary, they pour new wine into new wine-skins, and both are preserved safe together^{*} - fresh skins for new wine! (But no man having drunk old *wine* straightway desireth at once for new: for he saith, ‘No! The old is better.’)”[†]

during the period of the wedding festivities. But when He is taken away from them, then His disciples will fittingly fast and mourn. [*Confraternity*]

^{*} New devotional exercises, like those which John and the Pharisees add to the religion of the old order, will not preserve it.

[†] In these two similes Jesus refers to the differences between the old dispensation, which was coming to an end, and the new order, which was foretold by the prophets and which He began to establish. These two orders are incompatible and cannot be made to match. [*Confraternity*]

PART FIFTH

FROM SECOND PASSEVER UNTIL THIRD

(Time: 1 year.)

§ 33 Criticism for Healing On the Sabbath: A Withered Hand Restored – Sabbatarianism, continued.

(At Feast-time, at Jerusalem, probably the Passover)

MATTHEW 12:9 – 14 and MARK 3:1 – 6 and LUKE 6:6 – 11
JOHN 5:1 – 47

Cure of the man with the crippled hand provokes antagonism

And then it came to pass on another Sabbath, that taking His departure thence, Jesus again entered into their synagogue and taught: and, behold, it happened that a man was there whose right hand was paralyzed and withered. And the lawyers and Pharisees accordingly watched Him closely, to see if He would heal on the Sabbath: and they asked of Him if it were allowable to affect a cure on the Sabbath? so that they might find out how to incriminate Him of wrongdoing, that they might accuse an information against Him. But Jesus knew their thoughts; and He then told the man who had his hand withered to **“Rise up! Come out into the middle, and stand forth!”** And he arose and came out and stood there. And Jesus, in answering, inquired unto the scribes and the Pharisees, saying unto those Teachers of the Torah, **“Is it allowable to do well on the Sabbath? or to do harm? to save a life or take it?”*** But in reply, He saith unto them, **“What man shall there be among you, that shall have one single sheep, and if it should fall into a pit on the Sabbath day, will he not lay hold of it, and lift it out?†** Of course you would! By how much then doth a man differ of more value than a sheep! Wherefore, yes! it is allowable to do a kindness on the Sabbath.”

And then, when Jesus sensed their inhumanity, looking round about on the obstinate faces surrounding Him with indignation, being deeply disturbed by their indifference to human need and much grieved at the stupid hardening of their hearts, He saith thusly unto the man, **“Extend forth thy wasted hand.”** He accordingly extended it and it was immediately restored to its natural soundness like the other normal one.

But the Pharisees, when leaving their synagogue, became foolish with annoyance; and communed with insane fury, one among another, what they might do to destroy Jesus; and straightway plotted with His enemies, the partisans of the Herodians, taking counsel against Him, so as to find out a means of arresting and murdering Him.

§ 32 Criticism for Working on the Sabbath: A Walk through the Cornfields – Sabbatarianism.

* Refer to § 102 Again Censured For Sabbath Healing: The Pharisaic Plot. See, LUKE 14:3, 4

† Refer to § 102 Again Censured For Sabbath Healing: The Pharisaic Plot. See, LUKE 14:5

(Probably on the way from Jerusalem to Galilee)

MATTHEW 12:1 – 8 and MARK 2:23 – 28 and LUKE 6:1 – 5

Controversy: the question about the Jewish day of worship – Jesus rebukes the Sabbatarians

The disciples pluck grain on the Sabbath

And now it came to pass at that season, that Jesus was going through the corn-fields* on the second first Sabbath,[†] or the second Sabbath after the first; and His disciples, while walking along, were an hungered, and began to make their way plucking the ears of the corn and, rubbing *them* in *their* hands, did eat. But certain of the Pharisees, when they saw *it*, exclaimed protest, and saith unto Him, “Behold, why do *yine* disciples do that which is forbidden to do – harvesting on the Sabbath? – the Jewish day of worship.”

But in reply He answered, saying unto them, “**Have ye never read what David did, when he had need and hungered; he, and they that were with him? How he entered into the House of God when Abiathar Achimelech, was high priest, and did take and eat the showbread loaves of offering, although it is not lawful to eat save for the priests alone.[‡] Or have ye not read in the Torah of Moses, however, that on the Sabbath day the priests on duty in the Temple may *so* profane and be blameless?[§] and it is not held against them! ‘That was breaking the Law, too.’ But here, I say unto you, *that* ‘there is something more important than the Temple here – One *greater*.’ But if, however, ye hadst been acquainted with the meaning of the scripture, ‘WHAT I DESIRE MERCY, RATHER THAN SACRIFICE’;^{**} you would not have condemned the guiltless.’^{††}**

And He said unto them, “The day of rest came for the sake of man; not man for the purpose of the Sabbath; so that the Son of Man is also Lord of the Sabbath.”

CHAPTER VI

* *Confraternity Text* has “standing grain.”

† Some understand this of the Sabbath of Pentecost, which was the second in course among the great feasts; others, of a Sabbath day that immediately followed any solemn feast. [Douay]

‡ 1 KINGS 21:6. “The priest therefore gave [David] hallowed bread; for there was no bread there, but only the loaves of proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up.” [Confraternity] *The loaves of proposition*: So were called the twelve loaves which were placed before the sanctuary in the temple of God. [Douay]

§ MATTHEW 12:5 = NUMBERS 28:9, 10. **On the Sabbath:** On the Sabbath day you shall offer two unblemished yearling lambs, with their cereal offering, two tenths of an epha of fine flour mixed with oil, and with their libations. Each Sabbath there shall be the Sabbath holocaust in addition to the established holocaust and its libation. [Douay]

** *FF HOSEA* 6:6. [= MATTHEW 9:13] MATTHEW 12:5 = HOSEA 6:6. “For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.” [Douay]

†† 1 SAMUEL 21:6. “The priest therefore gave [David] hallowed bread: for there was no bread there, but only the loaves for proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up.” [Douay]

DEFINITION OF STANDARDS OF RIGHTEOUSNESS BY JESUS

§ 34 Widespread Fame of Jesus: At the Lakeside.

MATTHEW 4:24, 25; 12:15 – 21 and MARK 3:7 – 12

Jesus, the enormously popular “chosen servant of Yahweh,” retires by the lake – crowds follow

And Jesus, however, withdrew with His disciples to Lake Galilee: and the report about Him went forth and spread throughout all Syria; and they brought unto Him all that were sick, holden with divers mental diseases and suffering torments – demoniacs possessed with devils, those that were lunatic, and epileptic, and palsied paralytics – and He healed every kind of illness, restoring them racked with pain to better health. And there followed Him great crowds from Galilee and Decapolis*: and *from* Jerusalem, and *from* Judæa, Idumea, as well as *from* beyond the other side of the Jordon River (the Transjordan), as well as from the neighbourhood of Tyre and about Sidon – a vast multitude, hearing all the great things He did, came unto Him. For He cured so many that all who were sick, afflicted in any way, people of all kinds of diseases, came crowding in upon Him; so many people, as many as had plagues, who were in pain, kept pressing forward to touch Him with their hands.

And He, perceiving *it*, withdrew from thence: and many followed Him; *and He healed them all, cautioning them against spreading the news about His miracles.*

And on account of the crowd, He spake to His disciples to get a small boat should wait in readiness for Him, so as to be clear of the crush, lest they should throng Him: for He had healed many: insomuch as many as were sufferers of scourges, plagues, pressed upon Him and threw themselves at Him, in their endeavour that they might touch Him. And, foul, unclean spirits, whence-so-ever they beheld Him, fell down before Him and cried out, exclaiming, “Because Thou Art the Son of God!” But He sternly enjoined them, charging that they should not make Him known: so that the prediction delivered though Isaiah the prophet might be verified:

BEHOLD! OBSERVE MY SON, MY SERVANT, WHOM I HAVE CHOSEN;
MY BELOVED IN WHOM MY SOUL DELIGHTS! WELL-PLEASSED:
I WILL PUT MY SPIRIT UPON HIM,
AND HE SHALL PROCLAIM THE NEW FAITH, DECLARING JUDGMENTS
OF JUSTICE TO THE HEATHEN GENTILE NATIONS.
HE WILL NEITHER WRANGLE NOR CONTEND;
NOR SHALL ANY HEAR HIS SHOUTING ALOUD IN THE STREETS.
HE WILL NOT CRUSH A BRUISED REED,
NOR SMOKING FLAX’S FLICKERING LIGHT SHALL HE QUENCH,
UNTIL HE SEND FORTH JUDGMENT LEADING JUSTICE TO A FINAL
VICTORY.
AND IN HIS NAME SHALL THE HEATHEN GENTILE NATIONS HOPE.[†]

* The ‘Ten Towns,’ a region southeast of Galilee.

† ISAIAH 42:1-4

§ 35 Appointment of the Chosen Twelve Associates.

(Near Capharnaum)

MATTHEW 10:1 - 4 and MARK 3:13 – 19 and LUKE 6:12 - 19

*After a night of prayer,
Jesus selects and instructs His twelve apostles, and sends them out with divine power*

And it came to pass about this time, that He goeth out and ascended up into the mountain to pray; and He passed the whole night continuing in prayer to God.* And when it was day, He calleth unto Him who He Himself would: and they went unto Him. And He chose from His disciples, appointing twelve, that they might be companions with Him, and that He might send them forth to preach, ordained to have authority to cure all manner of sickness and every kind of ailment and disease, and to expel unclean spirits of evil and cast out demons: whom also He designated apostles; the first, who is called Simon, surnamed Peter,† and Andrew, his brother; and James *the son* of Zebedee, and John the brother of James; (and these He surnamed Boanerges – that is, Sons of Thunder): Philip, and Bartholomew, and Matthew the publican, and Thomas, and James the son of Alphæus, and Lebbeus, whose surname was Thaddæus, and Simon the Canæan Zealot,‡ and Judas *the brother* of James,§ and Judas the Iscariot, who, however, became a traitor which also betrayed Him.**

And He came down, descending with them, and He stopped upon a level place, with a large number of His disciples, and a great multitude of people from all parts of Judæa and Jerusalem, and the sea-coast of Tyre and Sidon; who came to listen to Him, and to be cured of their mental sufferings and of their diseases. And those also He cured

* By prayer Christ prepared to select the Twelve. [Confraternity]

† **First Simon, who is called Peter.** Primacy in the Church belongs to Peter; cf. MATTHEW 16:17 – 19. “Then Jesus answered and said, ‘Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed *this* to thee, but My Father in heaven.’ And I say to thee, thou art Peter, and upon this rock I shall build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.” Also, cf. LUKE 22:31, 32. “And the Lord said, ‘Simon, Peter, behold! Satan has desired to have you, that he might sift you as wheat. But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren.’ As well, cf. JOHN 21:15 – 17. “When, therefore, they had breakfasted, Jesus said to Simon Peter, ‘**Simon, son of John, dost thou love Me more than these do?**’ He said to Him, ‘Yes, Lord, Thou knowest *that* I love Thee.’ Jesus said to him, ‘**Feed My lambs.**’ Jesus said to him a second time, ‘**Simon, son of John, dost thou love Me?**’ Peter answered, “Yes, Lord, Thou knowest *that* I love Thee. Jesus said to him, ‘**Feed my lambs.**’ Peter was grieved because Jesus said to him for third time, ‘**Simon, son of John, dost thou Love Me?**’ And he answered Jesus, ‘Lord, thou knowest all things, thou knowest *that* I love Thee.’ Jesus said to Peter, ‘**Feed my sheep.**’” [Confraternity]

‡ **Cananaean**, the surname of Simon; having no connection with the tribal name “Canaanite,” but is the Hebrew source of the Greek word for “zealot” (cf. Mark 3:18; Luke 6:15; Acts 1:13), denoting a member of a class conspicuous in its opposition to foreign power. This Simon is to be distinguished from Simon Peter. [Confraternity]

§ See, JUDE 1:1

** Infer, § 56 Discourse on the Mission of the Twelve Disciples. See, MATTHEW 9:36 – 10:16 and MARK 6:7 – 11 and LUKE 9:1 – 5

who were tormented by foul unclean spirits. And the entire crowd sought to touch Him: for the power came forth from Him, and healed *them* all.

§§ 36 - 38 Sermon on the Mount* : Discourse on Standards of Righteousness.

(Concerning the Privileges and Requirements of the Messianic Reign.

A mountain plateau not far from Capharnaum.)

MATTHEW 5:1 – 8:1 and LUKE 6:19 – 49; 11:1 – 4

Jesus declares who is happy and who is to be pitied, and defines a new attitude towards life, proclaiming the new values of the kingdom

Subdivision A

Introductory Statements

§ 36 The Happy and the Miserable.

MATTHEW 5:1 - 20 and LUKE 6:20 – 49

The inaugural discourse on true happiness

And seeing the multitudes, observing the vast crowds, He ascended up into the mountain: and when He seated Himself, His disciples approached unto Him: and He lifted His eyes gazing upon His disciples. Then having *opened His mouth*, He addressed them and taught them as follows: “How happy are those who know their need for God.” said He, “Humble men are fortunate!”

Subdivision A

The Beatitudes – promises to Messiah’s promises

“Blessed are ye the lowly poor, gentle in spirit;† for yours is God’s Kingdom of Heaven.

Blessed are the sufferers that mourn and know what sorrow means; for they shall be given courage and comforted and find consolation.

Blessed are the kind-hearted meek who claim nothing; for they shall inherit the earth for their possession.‡

Blessed are ye hungering and thirsting for just righteousness to prevail now; for ye shall be filled, and fully satisfied.

Blessed are ye who weep now; for ye shall laugh.

* In this discourse, which occupies three chapters of this gospel, Matthew has included sayings which probably originated on other occasions (cf. their parallels in Luke). [Jerusalem Bible]

† *The poor in spirit.* That is, the humble; and they whose spirit is not set upon riches. [Douay]

‡ Cf. PSALM 37:11. “But the kind will inherit the land, and enjoy its perfection of peace.”

Blessed are the merciful; for they shall obtain mercy.
Blessed are the pure^{*} in heart; for, utterly sincere, they shall see God ‘*Isself*.’
Blessed are the peacemakers; for they shall be declared God’s own sons.
Blessed are those persecuted on account of righteousness’ sake: because the Kingdom of Heaven is theirs.
Blessed are ye, when *men* shall revile and hate you, and when they shall curse and persecute you, and separate you *from their company*; and when they shall expel you, and bandy your name about as vile, and say all manner of evil calumny against you falsely, because of Me! for the sake of the Son of Man. Accept it with tremendous exultation. Rejoice! in that day and be exceedingly glad, and delight! dance and leap *for joy*: for behold, your great reward is abundant in heaven: for in the same manner their forefathers persecuted the prophets who were before you.[†]

Woe! the curses

“But alas! how terrible for you who are now miserably rich! woe, sorrows wait! for you have taken your comfort and received your consolation.
Alas! woe unto you who are now well-filled, fat and prosperous, having all you want now! for you shall hunger *and thirst*.
Alas! woe *unto you* who now laugh! Rejoice! for ye shall mourn and weep tears.
Alas, when all men shall speak well of you! for this is exactly what their forefathers did of the false prophets.

Subdivision C

Influence and Duties of Messiah’s Subjects

Salt of the earth and light of the world

“But to you who hear Me, I say: Ye are the salt of the earth – the world’s seasoning, to make life tolerable:[‡] but if the salt hath lost its savour, wherewith shall it be seasoned? It is tasteless! fit neither for the soil nor the dunghill: it is completely worthless then, good for nothing but to be cast out and trodden as worthless under foot of men.

Ye are the light of the whole world. A town built upon a hill cannot be concealed. No man who lighteth a lamp putteth it in a cellar, nor underneath the corn-measure, but upon the lamp-stand, so that those entering the house may see the light:[§] and it shineth unto all that are in the house. Thus, even so, let your light shine in the presence of

^{*} ***The clean of heart***, those free from sin and single-hearted. [*Confraternity*]

[†] The prophets alluded to are the false prophets, as is evident from the Greek text: πάντες οἱ ἄνθρωποι (Basil Chrysostom); οἱ ἄνθρωποι πάντες (Irenaeus); οἱ ἄνθρωποι (Marcion Diatessaron Tertullian Macarius). Cf. JAMES 4:4. “Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becometh an enemy of God.”

[‡] Cf. MARK 9:50. “Have salt in yourselves, and live at peace together.” Refer to § 78 Discourse on the Standards of Greatness.

[§] Refer to § 47 Discourse On the Kingdom of God. See, MARK 4:21 and LUKE 8:26.

mankind; so that they may see the works of your good conduct, and glorify *praise unto* your Father Who Is in heaven.

Subdivision D

Relation of Messianic Teaching to Traditional Old Testament Teaching

Christ's authority – the fulfillment of the Law – surpasses the Torah

The old law and the new

“Think not to suppose nor to imagine and misunderstand *that* I have come to abolish ‘the Torah (of Moses) and the Prophets’: I came not to destroy, but to complete them – fulfilled.* For I say unto you, ‘Amen.† It is easier for heaven and the earth to pass away, than for one jot or tittle of the Law to in no wise disappear from the Torah, till all things that will be accomplished, in being completed, are achieved.’ Whosoever, if therefore, any shall break one of these least commandments, and shall teach men so, shall be declared the least in the Kingdom of Heaven: but whosoever shall do and teach them and acts up to them, *he* shall be called great in the Kingdom of Heaven. For I say unto you, ‘Except your righteousness shall by faith exceed *the righteousness* of the Jewish leaders – the Teachers of the Torah, *the* scribes and *the* Pharisees‡ – in *so* doing what God requires, ye shall in no wise endure to enter into the Kingdom of Heaven.’

§ 37 Sermon on the Mount: Discourse On Standards of Righteousness (*continued*).

MATTHEW 5:21 – 48; 6:1 – 18 *and* LUKE 6:27 – 38; 11:1 – 4

Subdivision E

Almsgiving, Prayer, and Fasting To Be Performed Sincerely, Not Ostentatiously

§ 37.1 The Law of Love Explained: *the new standard higher than the old.*

MATTHEW 5:21 – 48 *and* LUKE 6:27 – 38

Teaching about anger - murder

* “*To fulfill.*” By accomplishing all the figures and prophecies; and perfecting all that was imperfect. [Douay]

† *Amen*, a Hebrew word meaning “firmly” or “surely,” prefixed by Christ to very solemn statements. [Confraternity] *Amen*. That is, *assuredly of a truth*. The word, *amen*, is here retained by the example and authority of all the four Evangelists. It is used by our Lord as a strong asseveration, and affirmation of the truth. [Douay]

‡ *The scribes and the Pharisees*. The scribes were the doctors of the Torah of Moses: the Pharisees were a precise set of men, making a profession of a more exact observance of the Torah: and upon that account greatly esteemed among the *Jewish* people. [Douay]

“You have heard that it was said to the men of old time, the ancients, ‘Thou shalt not kill’;^{*} and whosoever should murder shall be in danger of *the* judgment,[†] and liable to punishment;[‡] but I say unto you, that every one who is angry, quarrelling without cause, shall be in danger of judgment, liable to punishment; and whosoever shouldst express contempt, saying to your brother, “Raca!”[§] shall be in danger of the council, liable to the High Court of Justice at Jerusalem – the Sanhedrin: and whosoever shall say, “Thou fool!”^{**} shall be in danger unto the Gehenna of Hell-Fire.^{††} If thou, therefore, have

^{*} EXODUS 20:13 and DEUTERONOMY 5:17 – Commandment VI: “Thou shalt not kill.” *Also see*, EXODUS 21:12 and LEVITICUS 24:17 and DEUTERONOMY 17:8, 9.

[†] ***Shall be in danger of the judgment.*** That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *Judgment*, which took cognizance of such crimes. [Douay]

[‡] Nazi Germany adopted the term “Jewish Question” (in German: *Judenfrage*) to refer to the issue of ‘what to do with the Jews?’ At first, the answer was visible in the form of persecution and reduction to second-class citizenship through the Nuremberg Laws, promoting their extradition out of the country. Later, during World War II, it became internment in concentration camps, until *finally*, the genocide of European Jewry – the Holocaust – took place as “*the Final Solution to the Jewish Question.*” [Stig Hornsjo-Moller, “*Hitler’s Speech to the Reichstag of Jan. 30, 1939.*” Gord McFee, “*When did Hitler decide on the Final Solution?*” The Holocaust History Project.] Retribution is not lawful except where a killing or an injury was done deliberately. There is no retribution for accidentally killing or injuring someone. God says: “*O ye who believe retribution is prescribed for you in the case of murder []*” (Quran 2:178), “*There is retribution in wounds []*” (Quran 5:45)

Legal codes following the principle of *lex talionis* prescribe counter punishment for an offence. The most common expression of *lex talionis* is “an eye for an eye.” Legal codes following the principle of *lex talionis* have one thing in common: prescribed counter punishment fitting an offence. In the famous legal code written by Hammurabi, one of the earliest extant sets of laws and one of the best preserved examples of this type of document *from the Ancient Near East*. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen’s conduct. The Code does not provide opportunity for explanations or excuses, though it does imply one’s right to present evidence.

The Law of Equivalence, in the glorious al-Q’uran, permits exact and equivalent retribution, however, softens the law of “an eye for an eye” by urging mankind to accept less compensation than that inflicted on him or her, or to forgive altogether. Islam does not deny self-retaliation in equal measure but promotes forgiveness ... and the acceptance of *diyyah*, or blood money, as God has given the alternative to mitigate for monetary damages, not as a mandatory requisite instead of capital punishment, but as a good deed which will be rewarded in heaven – economic reparations *for the truly repentant*; (see *Q’uran* 42:40). The Talmud (*Bava Kamma* 84a) quotes Rav Ashi as saying, “... we do not evaluate the value of the victim’s eye but of the assailant’s eye.”

Islam has given the wish of the victim and his or her family an important role in deciding whether or not the punishment should be carried out. Islam permits the victim to pardon the perpetrator, because the punishment in these crimes is considered the right of the victim. Islam even encourages pardon, promising a reward in the hereafter for those who forgive worldly compensation: God says, “*To forgive it is closer to piety ...*” (Quran 2:237). Note: under Islamic jurisprudence, the government, and not the family of the victim, carries out the punishment; and, the forgiveness of one member of the family, binds all others.

[§] An Aramaic term of contempt. [NIV] *Raca*, means “empty-headed.” *Fool*, seems to denote a rebel against God; cf. PSALM 13:1. ***The prayer of One in sorrow***, *bewailing the widespread corruption of the Godless ...* “*How long, O Lord? will you utterly forget me? How long will You hide Your Face from me?*” *Gehenna*, originally the “Valley of Hinnom,” where the bodies of criminals were burnt after execution of sentence. In the New Testament the name is usually applied to hell. [*Confraternity*]

^{**} ***Moreh***, a Hebrew expression of condemnation. Fenton has *Rebel*. The Jerusalem Bible has ‘renegade’ – *apostasy was the most repulsive of sins.*

^{††} ***Raca***. A word expressing great indignation or contempt. – ***Shall be in danger of the Council.*** That is, shall deserve to be punished by the highest court of judicature, called the *Council*, or *Sanhedrin*, consisting

carried your sacrifice to God up to the offering alter, and you shouldst there discover remembrance that your brother hath suffered any aught against thee, leave there thy gift before the alter, and go thy way; first to be reconciled to your brother, and then returning, present your offering.

Come to agreeable terms and make friends with your accuser quickly, even while you are in his company; for as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge deliver thee to the exactor, and thou in turn be cast into prison. Verily I say unto thee, indeed, Thou shalt by no means come out thence, until thou hast in the utmost repaid the very last mite.

Teaching about adultery ... chastity of mind and body

“You have heard that it was said, ‘Thou shalt not commit adultery’:^{*} but I say unto you, *that* ‘every one who looks lewdly at a woman and lusts to possess her, hath already committed adultery with her in his own heart.’ And if, therefore, your right eye cause ye to stumble scandalized into sin,[†] pluck it out, and cast it from thee: for it is profitable to you that one of thy members should perish, rather than that your whole body shouldst be cast into the Pit, Gehenna. And if your right hand leads you to sin, cut it off, and throw it from you: for it is profitable that you destroy one of your limbs, rather than that thy whole body go into the Pit, Gehenna.[‡]

Teaching about divorce

“It has also been decreed, Whosoever shouldst dismiss his wife away, let him give her a writing of divorcement:[§] but I say unto you, *that* ‘if any one divorces his wife,

of seventy-two persons, where the highest causes were tried and judged, which was at Jerusalem. (Standing between the Germans and the Jews, during the Holocaust, in Nazi-occupied Europe, were the Jews who helped implement the Final Solution, *such as* the Judenräte (*singular, Judenrat*, German for ‘Jewish Council’), which was responsible for government within the ghetto, and the Jewish Order Service (*Judendienstordnung*), or ghetto police, who were used by the Nazi’s to control the Judenräte as well as in securing the deportation of other Jews to the concentration camps.) – Ibid. ***Thou fool***. This was then looked upon as a heinous injury, when uttered with contempt, spite, or malice: and therefore here so severely condemned. – ***Shall be in danger of hell-fire***: literally, according to the Greeks, shall deserve to be cast into the *Gehenna of fire*. Which words our Saviour made use of to express the fire and punishments of hell. [Douay]

^{*} EXODUS 20:14 and DEUTERONOMY 5:18 – Commandment VII “***Thou shalt not fornicate adultery.***”

[†] ***Scandalized in sin***. That is, if it be a stumbling block, or occasion of sin to thee. By which we are taught to fly the immediate occasions of sin, though they be as dear to us, or as necessary as a hand or an eye. [Douay]

[‡] Refer to § 78 Discourse On Standards of Greatness. See, MATTHEW 19:9 and MARK 10:11, 12.

[§] Cf. DEUTERONOMY 24:1. “When a man, after marrying a woman and having *relations* with her, is later displeased with her because he finds in her something indecent, and therefore he writes out a bill of divorce and puts it into her hand, thus dismisses her from his house.” *This law is directly concerned only with forbidding divorced couples to remarry each other, and indirectly with checking hasty divorces, by demanding sufficient cause and certain legal formalities. Divorce itself is taken for granted and tolerated as an existing custom whose evils this law seeks to lessen. Cf. Deuteronomy 22:19, 29; Malachi 2:14ff. Christ gave the authentic interpretation of this law: “Moses, by reason of the hardness of your heart, permitted you to put away your wives; but it was not so from the beginning.” (Matthew 19:8f.) Something*

except saving for the account of fornication, he maketh her as an adulteress: (and if any one whosoever shall marry her when she has been divorced from a husband, he, too, commits adultery).’*

Teaching concerning vows and oaths

“Again, you have heard that it was decreed to the ancients, them men of old time, ‘Do not break your promise – thou shalt not forswear thyself falsely, perjured by My name, thus profaning the name of your God – I it Am the Lord (thy God): and thou shalt perform unto the Lord *all* thine oaths you have sworn to do.’† But I tell you in short, Swear no vows at all;‡ neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet;§ neither toward Jerusalem, for it is the city of the great King.**

Neither shall you swear a vow by your head, for thou canst not make one hair white or black. But your language shall be ‘Yea, yea’; ‘Nay, nay’: your word is enough, and whatsoever exceeds more than this has a taint of *the evil one* – the Devil.

The new law of talion ‘teaching about revenge’ – “an eye for and eye”

indecent: a rather indefinite phrase, meaning perhaps, “immodest conduct.” At the time of Christ the rabbis differed in opinion concerning the sufficient ground for divorce: cf. Matthew 19:3. [Confraternity]

* Unfaithfulness justifies separation from bed and board, but the bond of marriage remains unbroken. This truth is clear enough from the conclusion of this verse *and still clearer in Mark 10:11 and Luke 16:18 (infer):* as well, cf. Romans 7:2. [*The Greek reads*] “The married woman is bound by law to her living husband.” Also, cf. 1 Corinthians 7:10, 11 & 39. “But to those who are married, not I, but the Lord commands that a wife is not to depart from her husband, and if she departs, that she is to remain unmarried or be reconciled to her husband. And let not a husband put away his wife.” & “A woman is bound as long as her husband is alive, but if her husband dies, she is free. Let her marry whom she pleases, only let it be *in the Lord: i.e., in the body of Christ, the Church. This can be taken as a general counsel to marriage within the Church.*” [Confraternity] (Also cf., *infra* § 115 Teaching about Divorce: MATTHEW 19:9.)

† See, LEVITICUS 19:12. Cf. NUMBERS 30:2, 3. “Moses said to the heads of the Israelite tribes, ‘This is what the Lord has commanded: When a man makes a vow to the Lord or binds himself under oath to a pledge of abstinence, he shall not violate his word, but must fulfill exactly the promise he has uttered.’” (A vow ... a pledge: here the former signifies the doing of some positive good deed, in particular the offering of some sacrifice; the latter signifies the abstaining from some otherwise licit action or pleasure; cf. v. 14: “Any vow or any pledge that she makes under oath to mortify herself, her husband can either allow to remain valid or render null and void.”) Also, cf. DEUTERONOMY 23:21. “You may demand interest from a foreigner, but not from your countrymen, so that the Lord, your God, may bless you in all your undertakings on *the land you are to enter and occupy.*” As well, cf. EXODUS 20:7 and DEUTERONOMY 5:11: “Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not leave unpunished him who takes His name in vain.” [Confraternity]

‡ *Not to swear at all.* It is not forbid to swear in truth, justice and judgment; to the honour of God, or our own or neighbour’s just defense: but only to swear rashly, or profanely, in common discourse, and without necessity. [Douay] See, § 142.1 Jesus before Caiaphas and the Sanhedrin – Jean val Jean footnote.

§ Cf. ISAIAH 66:1. “Thus says the LORD, The Heavens are my Throne, and the Earth My footstool –”

** Cf. PSALM 48:2. “Exalt our LORD, and highly praise, in the City of GOD’s ‘Holy Hill’.” “*Holy Hill*” is a reference to the mons pubis (Latin, pubic mound), also known as the mons veneris (Latin, mound of Venus) or simply as mons; the soft mound of flesh present in women just above the genitals []. (*Consider ‘the rape of the virgin’, as in LUKE 1:26 – 38; Gabriel’s ‘Annunciation’ to a young woman of Nazareth – the birth of Jesus foretold.*)

“You have heard that it was enacted, ‘eye for eye, and tooth for tooth’:^{*} but I say unto you, ‘My hearers: Listen! all of you. Love your enemies; act nobly to those that hate *you*; bless those who curse *you*; pray for the happiness of those who despicably use *you*: implore God’s blessings on those who hurt *you*. Do not contend with the wicked:[†] but whosoever spitefully smiteth thee on the *one* cheek, then turn and offer him the other as well. And whoever would go to the law with thee, and take away thy ‘shirt,’ let him have thy ‘coat’ *as well*, and do not be anxious for getting thy vesture back. And whoever shall impress upon thee, compelling thee to go one mile, go with him twain. Give to every one that asketh *of* thee, and from him that would borrow of thee turn thou not away; and of him that plunder your property, taking away thy goods; plunder them not back again *in revenge*.

‘And as ye wish that men should do to you, do ye also to them likewise.’ For if you only love those who benefit you, what credit of thanks is it to you? for even sinners have those that also love them the same.

And if ye merely lend to those whom you hope to receive back, what credit of thanks have you? for even the wicked lend unto the wicked, in order that they might receive an equivalent in profit. Be beneficent, therefore, and lend without despairing, expecting nothing in return.

Love for enemies

“You have heard that it was commanded, ‘Love thy neighbour, and hate your enemy.’[‡] But I say unto you, ‘Love your enemies, and do *them* good; pray for them that

^{*} In reference to his Satyagraha philosophy of nonviolent resistance, Mahatma Gandhi used the phrase “An eye for an eye, and soon the whole world is blind.” Martin Luther King Jr. used the same phrase to show what violence between the races causes.

See, EXODUS 21:24; “[... *life for life*], eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.” Also, as in LEVITICUS 24:19, 20; “Anyone who inflicts an injury on his neighbour shall receive the same in return. Limb for limb, eye for eye, tooth for tooth! The same injury that a man gives another will be inflicted upon him in return.” [*Confraternity*] “And (*in the Torah*) ‘We prescribed for the Jews a mandatory decree of retaliation, *so that* the life (is) for the life, and the eye (is) for the eye, and the nose (is) for the nose, and the ear (is) for the ear, and the tooth (is) for the tooth, and for wounds (is) retaliation. But those who forgoeth the perpetrator (in the way of charity) it shall be expiation for him in atonement for his own sins.” [Sarwar; Khalifa] Lest we forget the good example of the prophet, and fail to judge by (the light of) what Allah hath revealed, we are non-Muslims and Unbelievers (“*Kaafiroon*”) and Wrong-doers (“*Zalimoon, or DHaalimuun*”). [Q’uran Sura *al-Ma’ida* 5:44, 45.] So, “Judge between them according to what Allah has set down &c.” [Sura 5:49.] So Allah instructs Muhammad and all of mankind to judge by what Allah has revealed; those who do not do this in accordance with God’s revelations are deniers of the truth and sinners.

[†] **Not to resist evil &c.** What is here commanded is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge: but what is further added does not strictly oblige according to the letter, for neither did Christ nor St. Paul turn the other cheek. **St. John 18 and Acts 23.** [Douay]

[‡] Cf. LEVITICUS 19:18. “Take no revenge and cherish no grudge against your fellow countrymen; but ‘*you shall love your neighbour as yourself. I Am the EVER-LIVING.*’” “*You shall love your neighbour as yourself*”: cited by our Lord as the second of the two most important commandments of God: cf., *infra* Matthew 22:39 and Mark 12:31. Although in the present context the word “neighbour” is restricted to “fellow countrymen,” in Luke 10:29 – 37 Christ extends its meaning to embrace all men, even enemies. [*Confraternity*]

hate and persecute (and calumniate) you, despairing of no man;^{*} and your reward shall be great, and ye shall be sons of your Father the Most High which is in heaven: for He is kind both to the unthankful and the ungrateful: for He maketh His sun to rise over both the evil and the good, and sendeth rains upon both just and unjust.’ For if you should merely be friendly with your friends, loving them that love you, what reward have ye? Again, if you do good only to those who do good to you, what credit is that to you? Is not the same thing done by the extortioners?[†] And if you salute your associated brethren only, is that anything extraordinary to be proud of, what do ye more *than others*? for is not that done even by the heathen Gentiles the same? There must be no limit to your goodness. Ye therefore, however, shall be perfect; as thy heavenly Father’s perfect goodness knows no bounds.

Become, therefore, kind-hearted, just as your Father is kind-hearted. Be ye merciful, even as your Father is merciful.”

§ 37.2 The Philosophy of Charity.

MATTHEW 6:1 – 4

Teaching about almsgiving in secret - the new life is not a matter of outward show

Purity of Intention

“Take care! and heed to beware that ye display not your acts of righteousness piety, parading your just charities[‡] before good men with the intention of attracting notice, catching their eyes and being observed in public by them; else ye have no reward with your Father which is in heaven.

Almsgiving

“When thou doest *thine* alms, therefore, and do a kindness, do not sound a trumpet before yourself, as the hypocrites do in the synagogues, and in the streets, so that they might secure praise and have glory of men. Remember *this*! I solemnly say unto you, ‘They have received their reward.’ But whenever thou doest a kindness for a needy person, do it in such a way that even your closest friend will not know: let not thy left hand know what thy right hand doeth that thine alms might be in secret: and Our Father who looketh and seeth into the secret heart will return recompense to you openly.

^{*} *Do good to those who hate and persecute*, wanting in the best Greek sources, as are also the words (*and calumniate*) you. After *love your enemies*, some Greek and other ancient sources add, “**bless those who curse you.**” [Confraternity]

[†] *The Publicans*. A set of men odious and infamous among the Jews, for their extortions and injustice [Douay] as *collectors or renters of Roman taxes*: they were employed by the occupying Roman power gathering the public taxes, and this earned them popular contempt.

[‡] [] viz., fasting, prayer, and almsdeeds; which ought to be preformed not out of ostentation, or a view to please men, but solely to please God. [Douay]

§ 37.3 How to Pray.

MATTHEW 6:5 – 9

Teaching about prayer in secret

“But again, when thou prayest, do not follow the example of the hypocrites: for they delight to pray standing in the crowds at the synagogues and at the corners of the squares where they may be seen of men.* Verily I say unto you, ‘They have received all their wages.’ But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to your Father which is in secret;† and thy Father which seest into that privacy, shall return recompense to you openly.

But when in praying, use not vain repetitions, heaping up empty phrases; and make use of no pagan babble, like the heathen Gentiles *do*: for they imagine they will be listened to because of their volubility. Do not imitate them; for God your Father knoweth what things ye have necessity of, before ye can ask *of* Him.”‡

§ 37.4 The Lord’s Prayer.

MATTHEW 6:9 - 18 and LUKE 11:1 – 4

Forgiveness of fellow-man is essential

“Consequently, when you pray, therefore, say after this manner:

Our Father, *which art* in the Heavens; Thy Name must be – being Hallowed. Thy Kingdom must be – being restored. Thy will must be – being done; as in heaven, so upon earth. Give us to-day, our bread for to-

* *Though* kneeling for prayer was not unknown among the Jews: “And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, *that* he rose from before ‘*the alter*’ of the Lord, for he had fixed both knees on the ground, and *had* spread his hands towards heaven.” (3 KINGS 8:54). “*And I will leave me seven thousand men in Israel*, whose knees have not been bowed before Baal, and every mouth that hath not worshipped *it* kissing *the hands*.” (3 KINGS 19:18). And, “*Even after Daniel ... going home to kneel in prayer and give thanks to his God in the upper chamber three times a day, with the windows open toward Jerusalem.*” (DANIEL 6:11). “And He *Himself* withdrew from them about a stone’s throw, and kneeling down, He began to pray.” (LUKE 22:41). “But Peter [] knelt down and prayed; and turning to the body, he said, ‘*Tabitha, arise.*’ And she opened her eyes and, seeing Peter, she sat up.” (ACTS 9:40: cf., *infra* § 52.3 Raising the body of Jarius’ Daughter: Re: “*Talitha koumi!*”). The common practice was to pray standing erect: “And Anna said: I beseech Thee, my Lord, as Thy Soul Liveth, *my Lord*; I am that woman who stood before Thee here praying to the Lord.” (1 KINGS 1:26). “*And when you stand up to pray, forgive &c.*” (MARK 11:25). “The Pharisee stood and began to pray *thus within himself &c.*” (Luke 18:11). [*Confraternity*]

† Not a direct quotation but an allusion to the practice common in the Old Testament; see 2 KINGS 4:33. [*Jerusalem Bible*]

‡ Cf. MATTHEW 6:32 = LUKE 12:30. (*See*, § 38.1 Worldliness, and What It Costs.)

morrow's coming.* And forgive us our debts in sin, for we also have removed fault from all our debtors, forgiving everyone who would offend us; for You would not lead us into temptation,† but deliver us from *the evil one*. (For Thine is the Kingdom of Heaven, and the Power of the Blood, and of the Glory, always and for ever. Amen.)‡

For if when-so-ever ye stand praying, you forgive men their failing trespasses, if ye have aught against any one; that your heavenly Father will also forgive you yours.§ But if you do not forgive those who would wrong you, *then*, neither will your Father forgive you your misdeeds.

Teaching about fasting in secret

“More-so-ever, when ye fast, declining your food for a spiritual purpose, become not as the hypocrites, of a sad countenance, for they deliberately distort their faces, trying to look wan and disheveled so that it may be seen by people who will sorry for them because they are fasting. Verily I say unto you, ‘They have received their reward.’ But thou, when you are fasting, anoint thy head and wash thy face so that thou be seen not of men to be fasting, but only of thy Father, Who is in the secret: and thy Father Who observes in secret, shall recompense thee.”

§ 38 Sermon on the Mount: Discourse On Standards of Righteousness (*concluded*).

MATTHEW 6:19 – 8:1 and LUKE 6:37 – 49

Subdivision F

Security of Heavenly Treasures Contrasted with Earthly Anxieties

§ 38.1 Worldliness, and What It Costs.

MATTHEW 6:19 - 34

True treasures in heaven

“Do not hoard up for yourselves treasures upon the earth, where canker infects and moths consume and rust doth corrupt, and where thieves burrow through to steal; but

* *Daily*, found in some codices of the Vulgate, for “super-substantial,” and in the Greek original of this word is translated “*daily*” in Luke 11:3. *Supersubstantial bread*. In St. Luke the same word is rendered *daily bread*. It is understood of the bread of life, which we receive in the Blessed Sacrament. [Douay]

† *Lead us not into temptation*. That is, suffer us not to be overcome by temptation. [Douay]

‡ *Supra* § 85.2 The Lord's Prayer: Note: Luke gives only five petitions of the Our Father, whereas there are seven in the Gospel of Matthew. [Confraternity] (*Jesus teaches a model prayer*. As in LUKE 11:3 – 13, our prayers must be said with confidence and perseverance.)

§ Refer to § 127 Faith as Power. (= MARK 11:25)

store up your treasure in heaven, where neither canker nor moth nor rust doth destroy, and where thieves do not dig through nor steal: for where your treasure is, there thy heart will also be.*

The light of the eye – the lamp of the body

“The lamp of the body is the eye: if therefore thine eye be sound, single, thy whole body will be full of light, illuminated. But if thine eye be evil, diseased, your whole body will be in darkness. Consequently, if your sight is defective and the light that is in thee be clouded with evil thoughts and desires, you are in deep spiritual darkness, and all your body will be in darkness. Oh how great is the darkness? doubly dark indeed!†

God and monetary possessions

“No man can serve two masters: for either he will dislike or hate the one, and love fond the other; or else he will loyally hold honour to the one, and despise the other. So ye cannot serve God and Mammon.‡

Do not worry – trust in Providence

“Because of this, therefore, I say unto you, ‘Put away anxious thoughts for your life, embittering how you shall eat or what you shall drink to keep you alive; nor yet respecting for your body, how you shall be clothed.’ Is not the life more important than the food and the body itself more than the raiment put on?§

God feeds the birds

“Just behold the birds of the heaven! *that* they sow not, neither do they reap, nor gather up into barns; and yet your heavenly Father feedeth them. Are not ye of much more important value than they? And yet, who among you by anxious fretting is able to add one cubit unto his stature?

God clothes the lilies

“And why should you fret anxious concerning raiment? Reflect upon the lilies of the field, how they grow; they toil not, neither do they spin: and yet, I say unto you, *which even* ‘Solomon’** in all his glory was not arrayed like one of these.’ But if God

* Refer to § 93 Teachings against Anxiety about Food and Clothing. See, LUKE 12:33, 34

† Refer to § 89 The Use and Test of Truth. See, LUKE 11:34, 35

‡ **Manman** is a Semitic word for money or riches. **Mammon**, worldly interest. [Douay] **Mammon**, worldly goods. [Confraternity]. Refer to § 107 Several Sayings of Jesus. LUKE 16:13

§ Refer to § 93 Teachings against Anxiety about Food and Clothing. See LUKE 12:22, 23

**

For a period of two and a half centuries no Egyptian army had crossed the Delta frontier into Syria: meanwhile, the ancient land of the Pharaohs had been overshadowed by a cloud of anarchy, as piratical robber bands settled its coasts. At length, during the Third Intermediate Period (1070 – 712 BCE), the “Great Chief of the Meshwesh,” commander of the Libyan (i.e., Berber) mercenaries at Heracleopolis,

seized the throne from the Tanite Dynasty (c. 950 BCE), establishing the Bubastite Dynasty (945 – 712 BCE) at Tanis: Mery-amun (“Beloved of Amun”) Hedjkheperre Satepenre (“Bright is the Manifestation of Re,” “Chosen of Re”) Sheshonq I (שֶׁשׁוֹנֻק), a son of Nimlot A, Great Chief of the Ma, and Tentshepeh A, his wife, herself a daughter of a Great Chief of the Ma. (He married the daughter of the last weak priest-king of Tanis, and was proclaimed Pharaoh of Egypt.)

Now, the law stated *that* kings were not to marry outside *the tries* of Israel; Solomon *though* married Nicaule (“Tashere”), the daughter of Pharaoh Sheshonq I (according to the Yikhus Letter of the Sans Hassidim). “Solomon made a marriage alliance with Pharaoh king of Egypt; he took Pharaoh’s daughter and brought her into the City of David, until he had finished building his own house and the house of the Lord and the walls around Jerusalem.” [1 KINGS 3:1] “Pharaoh king of Egypt had gone up and captured Gezer and burned it down, had killed the Canaanites who lived in the city, and had given it as dowry to his daughter, Solomon’s wife.” [1 KINGS 9:16]

Solomon Falls into Idolatry (3 Kings 11:1 – 40): And king Solomon loved many strange women besides the daughter of Pharoa, and women of Moab, and women of Ammon, and of Edom, and of Sidon, and of the Hethites: of the nations concerning which the Lord said to the children of Israel: **You shall not go in unto them, neither shall any of them come in to yours, for they will most certainly turn away your heart to follow their gods.** And to these was Solomon joined and with a most ardent love. And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart. And when he was now old, his heart was turned away by women to follow strange gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. But Solomon worshiped Astarthe the goddess of the Sidonians, and Molech the idol of the Ammonites. And Solomon did that which was not pleasing before the Lord, and did not full follow the Lord, as David his father. Then Solomon built a temple for Chamos the idol of Moab, on the hill that is over against Jerusalem and for Molech the idol of the children of Ammon. And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

And the Lord was angry with Solomon, because his mind was turned away from the Lord the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not follow strange gods; but he kept not the things which the Lord commanded him. The Lord therefore said to Solomon: **Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom and will give it to thy servant.** – [Cf. Alexander the Great: When Alexander the Great invaded the Persian Empire, the Bactrians, under Bessus, resisted stoutly, but they were subdued in 328 BCE. Roxane, then only sixteen years old, offered herself to Alexander and they were married in 327 BCE. In 323 Roxane became pregnant but Alexander died without ever seeing his son: One of Alexander’s commanders, Perdiccas, was chosen as regent for Alexander’s mentally retarded brother and Alexander’s son. Perdiccas and Roxane executed Alexander’s second wife Statira who could have been a rival to Roxane and her son. Roxane and her son were murdered by Cassander in 310 BCE.] **Nevertheless in thy days I will not do it, for David thy father’s sake; but I will rend it out of the hand of thy son. Neither will I take away the whole kingdom, but I will give it to one tribe – besides that of Juda, his own native tribe – to thy son for the sake of David My servant, and Jerusalem which I have chosen.**

And the Lord raised up an adversary to Solomon, Adad the Edomite of the king’s seed in Edom. For when David was in Edom, and Joab the general of the army was gone up to bury them that were slain, and had killed every male in Edom (for Joab remained there six months with all Israel, till he had slain every male in Edom), then Adad fled, he and certain Edomites of his father’s servants with him, to go into Egypt; and Adad was *then* a little boy. And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went into Egypt to Pharoa the king of Egypt, who gave him a house, and appointed him victuals, and assigned him land. And Adad

found great favour before Pharoa, insomuch that he gave him to wife the own sister of his wife Taphnes the queen. And the sister of Taphnes bore him his son Genubath, and Taphnes brought him up in the house of Pharoa; and Genubath dwelt with Pharoa among his children. – cf., Moses. And when Adad heard in Egypt that David slept with his fathers, and that Joab the General of the Army was dead, he said to Pharoa: Let me depart, that I may go to my own country. And Pharoa said to him: Why, what is wanting to thee with me, that thou seekest to go to thy country? But he answered: Nothing: yet I beseech thee to ‘let me go’.

God also raised up against him an adversary, Razon the son of Eliada, who fled from his master Adarezer the king of Soba. And he gathered men against him, and he became a captain of robbers when David slew them *of Saba*: and they went to Damascus, and dwelt there, and they made him king in Damascus. And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel, and he reigned in Syria.

Jeroboam also the son of Nabat an Ephrathite of Sareda, a servant of Solomon, whose mother was named Sarva, a widow woman, lifted up his hand against the king. And this is the cause of his rebellion against him, for Solomon built Mello, and filled up the breach of the city of David his father. And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious made him chief over the tributes of all the house of Joseph. So it came to pass at that time that Jeroboam went out of Jerusalem and the prophet Ahias the Silonite, clad with a new garment, found him in the way: and the two were alone in the field. And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts, and he said to Jeroboam: Take to thee ten pieces, for thus saith the Lord the God of Israel: **Behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes. But one tribe shall remain to him for the sake of David My, and Jerusalem the city, which I have chosen out of all the tribes of Israel, because ‘he hath forsaken Me’, and hath adored Astarthe the goddess of the Sidonians, and Chamos the god of Moab, and Molech the god of the children of Ammon, and hath not walked in my ways, to do justice before Me, and to *keep* My precepts, and judgments as *did* David his father. Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David My servant’s sake, whom I chose who kept My commandments and my precepts. But I will take away the kingdom out of his son’s hand and will give thee ten tribes. And to his son I will give one tribe, that there may remain a lamp for My servant David before Me always in Jerusalem the city which I have chosen, that My Name might be there. And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel. If then thou wilt hearken to all that I shall command thee, and wilt walk in My ways, and do what is right before Me, keeping My commandments and My precepts, as David My servant did, I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee. And I will for this afflict the seed of David, but yet not for ever.** Solomon therefore sought to kill Jeroboam, but he arose, and fled into Egypt to Sesac the king of Egypt, and was in Egypt till the death of Solomon. [*Confraternity*]

“They set up for themselves pillars and Ashe’rim on every high hill and under every green tree; and there they burned incense on all the high places, as the nations did whom the Lord carried away before them. And they did wicked things, provoking the Lord to anger, and they served idols, of which the LORD had said to them, **‘You shall not do this.’** And the people continually sacrificed and burnt incense on the high places” [2 KINGS 17:10 -1 2] ... invoking a blasphemous blessing by Yahweh and by his asherah – the wooden image of a goddess, a female consort for Yahweh *himself*. (*Scripture contains a long polemic from its Deuteronomist against the worship of wooden asherah.*)

The asherah, or moon tree, or tree of life, or tree of knowledge, or pomegranate tree, sometimes fig tree, was sacred to the fertility goddess. It acquired its name, “*asherah*,” “source of life,” from the resemblance of its ripe fruit ... to the ultimate

Source of All Life, the Mother's sacred asherah ("vulva"). Yahweh's greatest enemy, the goddess Ashtaroth, sometime called Lilith ("Night"), was often depicted as the tree, with the tree-trunk, branches and crescent-moon head. The juice of the asherah was variously called *soma*, nectar ... believed to be the drink of the gods and to confer immortality upon all who drank it. The fruit was regarded as the flesh of the Mother, so that to eat the fruit of knowledge from the tree of life was to consume the very *asherah* of the asherah, and to become one with the goddess and share in her resurrection.

The Yahwist wrote his Adam and Eve fable around 920 BCE [] Yahweh's self-styled spokesmen – *the prophets* – had led to the establishment of vulva-shaped shrines to the Mother throughout Israel and Judah. The Yahwist's purpose in using the tree of knowledge imagery would have been clear even without the personal appearance of the goddess in her traditional serpent form [Leviathan].

William Harwood,

"Mythologies Last Gods: Yahweh and Jesus."

Following the death of Solomon in 930 BCE, Sheshonq, conducting an expansionist foreign policy, in support of Jeroboam, the pretender who challenged the right of Solomon's son Rehoboam to succeed to the Israelite throne: envious of the wealth in Solomon's kingdom, he extended hospitality to Jeroboam, the leader of the Israelites *who desired to be relieved of the heavy taxes imposed by Solomon*. After Rehoboam came to the throne, and Jeroboam became king of the north, the opportunity afforded for invasion was quickly seized; in about 930 BCE Sheshonq overran Palestine and swept up against Jerusalem. Sheshonq plundered Jerusalem and "took away the treasures of the House of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made." (1 KINGS 14:25, 26) Although the biblical account reported the looting of the palace and the Temple, the name Jerusalem did not survive in the Egyptian record. *A fragment bearing Sheshonq's name was found at Megiddo. He is especially remembered for his activity in the Levant, victories as far north as the River Orontes, which he celebrated with reliefs and inscriptions at Karnak.*

All Solomon's treasures, except *apparently* the most sacred and emotive Ark of the Covenant, fell to Sheshonq. Pharaoh then turned his attention to Israel, pursuing his earlier protégé Jeroboam who fled over the Jordan. Finally, Sheshonq halted at Megiddo, the scene of Tutmosis III's victory 500 years before. The Hathor-like Lady of Heaven – a "golden calf" – was then worshipped – *even in Jerusalem*.

Now Mark: In the Talmud at Shab. 56b the rabbinical defenders of Solomon say that the sin ascribed to him in 1 Kings 11 "is only figurative: it is not meant that Solomon fell into idolatry, but that he was guilty of failing to restrain his wives from idolatrous practices." The Jewish Encyclopedia points out the opinion "prevalent in rabbinical literature is that Solomon lost his royalty, riches, and even his reason on account of his sins. This legend is based on the words "I, Kohelet, was king over Israel in Jerusalem" (Eccl. i. 12, Hebr.), which show that when he uttered them he was no longer king. He gradually fell from the highest glory into the deepest misery. At first, Solomon reigned over the inhabitants of the upper world as well as those of the lower – cf. Osiris – then only over the inhabitants of the earth; later over Israel only; then he retained only his bed and his stick; and finally his stick alone was left to him (Sanh. 20b). [Emil G. Hirsch. Solomon. The Jewish Encyclopedia.] Rabbi Pinchas Frankel clearly pins this fall on Solomon's wife Pharaoh's daughter. He bemoans her arrival to Solomon's court for "Unlike Pharaoh's daughter in the Story of the Exodus, who raised and developed [Moses] the Leader of the People of Israel, this daughter of Pharaoh will have the opposite effect upon this Leader of Israel, causing his level of spirituality to fall to the point where he will have to temporarily abandon his kingship." [Rabbi Pinchas Frankel. Haftarah for Parshat Vayechi – 5760 0]

According to the "*Kebra Nagast*" (of the Ethiopian Orthodox Tewahedo Church), Pharaoh's daughter tricked Solomon into committing idolatry by making him swear an oath &c. In the text she was upset that he has slept with the Queen of Sheba and fathered Menyelek (who is held to have taken the Ark of the Covenant with him when the Queen of the South returned *with him* to Africa).

Under Solomon the united kingdom of the Hebrews reached its highest splendour and importance among the nations. *The Phœnicians were of a cordial character, indeed the two powers became allies.*

doth so clothe the flowers of the field, which flourish to-day, and to-morrow is thrown into the oven fire, *shall He* not much more *clothe* you! O ye of little faith?

We must have trust in God

“Never therefore fret anxious, saying, ‘What shall we eat?’ or, ‘What shall we drink?’ or, ‘Wherewithal shall we find clothing?’ for after these all things the heathen Gentiles hunt eagerly; for thy heavenly Father knoweth that ye have need of all these things. But seek ye first to secure the Kingdom of God, and His righteousness; and all these things will be readily added unto you.* Do not, therefore, anxious fret about the morrow, for the morrow has its own problems and will be anxious for itself. Sufficient unto the care of each day by itself is quite enough evil thereof.”†

Subdivision G

Law Concerning Judging

§ 38.2 The Characteristics of the Kingdom: Sincerity.

MATTHEW 7:1 – 7:20 and LUKE 6:37 – 45.

Common sense is behind right behaviour: do not judge others – compassion and generosity

Avoiding rash judgment and forgiveness

“Pass no judgment, and you will not be judged: and condemn not, and you shall not be condemned. For according to the judgment you pronounce, you yourself will be convicted: acquit, and ye shall be acquitted: give, and it shall be given unto you; fair measure, pressed down, well-shaken together, overflowing, shall they give into your bosom; for with what measure ye mete, it shall be measured unto you.”‡

Integrity

Self-examination

And then He spake a parable unto them, “Can the blind guide the blind? shall they both not fall into a pit?”§

The disciple is not above his master, nor a slave above his lord: but every one when he is perfected shall be like his master. It is enough for the disciple that he be as his master, and the slave as his lord.**

* Cf. MATTHEW 6:32. (See, § 37.3 How to Pray.)

† Refer to § 93 Teachings against Anxiety about Food and Clothing. See LUKE 12:24-32.

‡ Refer to § 47 Discourse On the Kingdom of God. See, MARK 4:24. “[] and more shall be measured unto you.”

§ Refer to § 63 Concerning Traditions About Defilement. See, MATTHEW 15:14

** Refer to § 57 Discourse On the Mission of the Disciples (concluded). See, MATTHEW 10:24-25

And why beholdest thou the mote of dust in thy brother's eye, but considerest not notice of the beam that is thine own eye? or, how canst thou say to thy brother, Brother, let me cast out the mote of dust of thine eye; and lo, the beam is in thine own eye? Pretender! thou hypocrite! first clear away the beam out of your own eye, and then shalt thou see clearly, to perfectly remove the mote of dust from the eye of your brother. Give not that which is holy* unto dogs, neither cast thy pearls before swine, for fear, lest haply they should trample them under their feet, and in turning on you, attacking, and thou art rend to pieces.

Subdivision H

Concerning Prayer

Effective power of prayer: ask, seek, knock

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for whosoever asketh, receiveth; and every searcher that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, who, if his son should ask him for a loaf of bread, and he gave him a stone? or if he shall ask for a fish, would he hand him a serpent? Or *if* he asketh an egg, will instead hand him a scorpion? If therefore, you who are subject to wickedness, being evil, know how to give good gifts unto your children, how much more rather shall *your* heavenly Father give the good gifts of the Spirit of Holiness (to those who ask Him)![†]

Subdivision I

The Golden Rule

“All things, therefore, whatsoever ye would *that* men should do unto you, even so do ye also unto them: and treat other people exactly as you would like to be treated by them – for this is the teaching of ‘the Torah and the Prophets’.[‡]

Subdivision J

The Two Ways and the False Prophets – *Obstacles to Virtue*

The two ways – the narrow and wide gates

“Strive ye to enter in by the narrow gate: for wide is the gate, the road well-paved and broad with plenty of room, and easy is the way that leadeth to perdition; and through it many be they that travel and enter in thereby. For, ‘How small and narrow is the

* The meat of animals which have been offered in sacrifice in the Temple; the application is to the parading of holy beliefs and practices in front of those who cannot understand them. [Jerusalem Bible]

[†] Refer to § 85 Elements of Prevailing Prayer. See, LUKE 11:9-13

[‡] Refer to § 130 Efforts to Accumulate Evidence Against Jesus. Cf. MATTHEW 22:40 and MARK 12:31 and LUKE 20:28. “On these two commandments hangeth the whole law and the prophets.

Gateway to Life, and difficult the straightened path which leadeth unto life! and few be they that find it!'^{*}

Living, not professing, is what matters: a tree and its fruit – false prophets

“But beware! guard yourselves from the false prophets, the lying preachers of religion who come to you in sheep’s clothing, but inwardly, in their ravening hearts, ‘they are savage, plundering wolves.’ You can recognize them by the fruits of their actions: for there is no sound tree that bringeth forth corrupt fruit or again a corrupt tree that bringeth forth good fruit.

For every tree is known by its own produce. You need never confuse grapevines with thorn briars or figs with thistles. The different kinds of fruit trees can quickly be identified by examining their fruit. A variety that produces delicious fruit never produces an inedible kind. For of thorns men do not gather figs, nor yet of bramble-bush thistle do they gather grapes. Thus every useful tree bringeth forth good fruit; but the worthless tree produces corrupted evil.[†] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.[‡] Therefore, I repeat to you, ‘By the quality of their fruits ye shall recognize and know men:

The beneficent man bringeth forth good things from out of the treasury of purity; and the depraved man can only produce depravity, from his stores of depravity: for out of the outflow of his heart his mouth speaketh.’

Subdivision K

Obstacles to Virtue – Conclusion and Application: Two Builders

§ 38.3 The Characteristics of the Kingdom: True and False Foundations.

MATTHEW 7:21 – 8:1 *and* LUKE 6:46 – 49

The true disciple

“And why calling, address ye, Me, ‘Lord!’ and ‘Master!’ and do not actually practice the things that I say. Not every one who saith unto Me, ‘Lord!’ and ‘Master!’ shall enter into the Kingdom of Heaven; but only those who doeth the will of My Father Who is in heaven. Many will say to Me in that Day of Judgment, ‘Lord! Master! we did eat and drink in *thine* presence, and *thou* didst teach in our streets; did we not prophesy by thy name, and by thy name have we not cast out demons, and by thy name do we not many wondrous powers and miracles?’ And then I shall profess a declaration unto them:

^{*} Cf. LUKE 13:24. “Force yourself through that narrow gateway, for many, I assure you, will endeavour to enter in, whose strength will not be equal to it.”

[†] Cf. MATTHEW 12:33 – 34. “Assume ... the tree is known by its fruit. You venomous breed! how can you preach purity, when you are yourselves depraved?”

[‡] For a similar saying by John *the Baptist*; cf. MATTHEW 3:10 *and* LUKE 3:9

‘I tell you, I know not whence ye are: depart from Me, you lawless traders in iniquity. I never knew you.’*

Conclusion of the Sermon

To follow Christ’s teaching means the only real security - the wise and foolish house builders

“Every one, therefore, that cometh unto to Me, and heareth these precepts of My Word, and doth practice *what I preach*, I will shew you to whom he is like: he is like a wise man building a house, who digged, and kept deepening, and laid a foundation upon the rock: and when the rains descended, and the winds blew, and beat upon that house, and it fell not; and an inundation flooded, and the rushing stream arose to vehemently break against that house, and could not shake it, because it had been well-built, founded on the rock. And every one who listens to these precepts of My Word, and doeth not, shall be likened unto a foolish man, which built his house without a foundation upon the *sandy* earth: and the storm raged, and the rains descended, and the winds blew hard, and the floods came; the moment the torrent struck and brake upon that dwelling, straightaway it fell in a heap, and what a fall it had, crumbling in a crash and its wreck was utterly complete – great was the demolished ruin of that house’s fall.”

The amazed reaction of the crowds at the authority of Jesus

And it came about to pass that when Jesus had ended these addresses, having finished saying what He wanted to say, and His teaching made a deep impression on the people: the multitudes were astonished at His teaching, for He had taught them as *the one* having authority, and not as the Jewish leaders, *or* the Teachers of the Torah.[†]

And when He came down from the mountain, great crowds followed him.

CHAPTER VII

CONTEMPORARY OPINIONS ABOUT THE OF WORTH OF JESUS

§ 39 Opinion of a Roman Centurion: Curing the Captain’s Boy.

(At Capharnaum.)

MATTHEW 8:5 – 13 *and* LUKE 7:1 – 10

A Roman centurion’s extraordinary faith in Jesus heals his son

* Refer to § 100 Limits of the Kingdom of God. See, LUKE 13:26, 27

† Literally, “*not as the scribes.*” These leaders only quoted others, and did not presume to present any fresh revelation. [Living Bible]

After He had ended expression of all His ideals, He proceeded down from the mountain into Capharnaum. And when He was entered into Capharnaum, there came unto Him a certain centurion's slave (who precious to him), beseeching Him, and saying, "Lord, my master's boy lieth paralyzed in the house, sick of the palsy, grievously tormented and in great anguish, racked with pain and sick, distressed at the point of death."

And Jesus in reply to him, said, "I will come and cure him."

Meanwhile, having heard concerning Jesus, unto Him elders of the Jews came, also requesting Him to come and save the centurion's boy. And they, when they approached Jesus – being led by the slave – besought of Him, earnestly begging, saying, "He is worthy that *thou* shouldst do this for him: for he loveth our nation and himself built *for* us our synagogue." And Jesus accordingly continued with them.

And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, "Master, do not trouble *thyself*; for I am not of sufficient rank for You to come under a roof of mine: wherefore neither thought I myself worthy to come unto Thee: but only say with a word, and my boy shall be healed; for I also am a man set under authority, having under myself soldiers: and I say to this *man*, 'Go', and *so* he goeth; and to another, 'Come', and *so* he comes; and to my bond-servant, 'Do this', and *so* he doeth it."

Christ heals ...

When Jesus heard *this*, He was astonished at it, and marveled* *at him*, and turning round, said to the crowd that followed Him, "Verily! indeed, I say unto you, 'Truly, I have never found such great faith as this, no, with no one, not in Israel.' And I also tell you *that*, 'Many Gentiles (like this Roman centurion) shall come from the east and the west,[†] and sitting down, they shall recline with Abraham and Isaac, and Jacob, in the Kingdom of Heaven: but many an Israelite – those for whom the kingdom was prepared – who were born for the kingdom, shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.'"[‡]

And then Jesus said unto the centurion, "Go back thy way; and, as you have believed, *so be it done unto thee*." And the boy was healed in that very hour. And the messengers that were sent, returning then to the house, found the boy quite well.

§ 40 Opinion of the Common People: The Widow's Son Brought Back to Life.

(At Nain in Galilee.)

LUKE 7:11 – 17

The dead son of the widow of Nain is restored to life by Jesus

* *Jesus marveled*, does not mean that the centurion's faith surprised Him, but that it met with His admiring approval. [*Confraternity*]

[†] Cf. MATTHEW 8:11 and LUKE 13:29 = PSALM 107:3 and ISAIAH 49:12

[‡] Ibid. See, LUKE 13:28 – 29. See, MATTHEW 13:42, 50; 22:13; 24:51; 25:30 and LUKE 12:46.

And it came to pass soon afterwards, on the next day, that Jesus proceeded to a town called Nain; and His disciples accompanied Him, together with a large crowd. Now when He drew nigh to the gate of the town, behold, there was carried out one that was dead, an only son of his mother, and she was a widow: and many people of the town were with her. And when the Lord* saw her His heart was filled with pity, and He had compassion on her, and saith unto her, Weep not! And stepping nigh forward, He touched the bier: and the bearers stood still. And He said, Young man, I say unto thee, Arise! and he that was dead sat up, and began to speak. And Jesus handed him to his mother.†

And then fear took possession of all; and they praised God, glorifying, A great Prophet is arisen among us: and, God hath visited and looked upon His people. And the report concerning Him went forth and spread, racing back and forth throughout the whole of Judæa, the land of the Jews, and the entire region round about.

§§ 41 The Baptist's Inquiry and Jesus' Discourse Suggested Thereby (Galilee.)

MATTHEW 11:2 – 30 and LUKE 7:18 – 35

§ 41.1 The Deputation from John *the Baptizer*

MATTHEW 11:2 – 6 and LUKE 7:18 – 23

John the Baptizer sends personal messengers to enquire of Christ

The Baptizer's deputation

All this was reported to John *the Baptizer* by his disciples: now when John heard in the prison of the miraculous works done by Christ the Messiah, John calleth *unto him* certain two of his disciples, and sent *them* unto the Lord, saying, “Art Thou ‘the One’ that Cometh? – ‘the One’ John said was going to come? whom we have been waiting for! or must we keep looking to expect some other?”‡

And when the men were come unto Him, they said, “John *the Baptizer* hath sent us unto Thee, saying, ‘Art Thou ‘the One’ that Cometh? – or must we look to expect another?’” In that very hour Jesus relieved many afflicted from diseases and scourging plagues and evil spirits; as well as bestowing eyesight to many that were blind. Jesus then replied, and answered unto them, saying, “Go thy way. You may now return, and report to John the things which ye do hear and see: the blind receive their sight and the lame walk, the leprous§ are cleansed, and the deaf hear, and the dead are raised up to life,

* For the first time in the gospel narrative Jesus is given the title hitherto reserved for God. [Jerusalem Bible]

† 1 KINGS 17:23 [Jerusalem Bible]

‡ *The Baptizer* asked this question for the benefit of his disciples and the people. He wished to convince them fully that Jesus was the Messiah. [Confraternity] *Sent two ... to say.* The Greek reads, “sending through his disciples said.” [Confraternity]

§ The Greek word probably designated other related diseases also. [NIV]

and the poor have the Gospel of Glad Tidings preached to them.* And blessed is *he*, whosoever shall find none occasion of doubting *his* faith and stumbling scandalized in shame of Me!”†

§ 41.2 Concerning John *the Baptizer*. Christ’s witness,

MATTHEW 11:7 – 19 and LUKE 7:24 – 35

Jesus emphasizes the greatness of John the Baptizer, and the greater importance of the Kingdom of God

But as the messengers of John took their departure, Jesus began to say unto the multitudes concerning *the Baptizer*, “What spectacle went ye out into the barren desert wilderness to behold? – a dancing reed-bed swept with the wind? No! But what then went ye out for to see, if not? – a man dressed as a prince in soft flowing raiment? silks and satins? Behold, those that wear soft flowing raiment and are gorgeously appareled, surely live delicately and indulge in luxury within kings’ royal courts. But, tell Me! wherefore went ye out to see? – a man? a prophet of God? Yea, indeed, I say unto you, And much more than a prophet: for he is ‘the One’ about whom it is written in Scripture:

BEHOLD! I WILL SEND MY MESSENGER – A HERALD TO PRECEDE
BEFORE THY FACE TO ANNOUNCE MY COMING,
WHO WILL PREPARE THY WAY BEFORE YOU.‡

Amen! I indeed solemnly say unto you, “Truly! Remember this! among all them that are born of women there hath not arisen a mother’s son greater than John *the Baptizer*: yet the very least in the Kingdom of Heaven is more exalted than he. But, since from the days of John *the Baptizer* until this present age, the Kingdom of Heaven has been enduring violent assault, and suffereth *as* men of violence storm it by force.§ For all the prophets as well as the Torah (of Moses) foretold messianic prophecy as far as John. And if ye are willing to understand and receive *it*, this is Elijah,** who was predicted to

* These are the signs of the messianic age in the prophecies of Isaiah. Cf. MATTHEW 11:5 and LUKE 7:22 = ISAIAH 28:18 – 19; 35:5 – 6; 6:1

† *Scandalized in Me*, i.e., hindered from conceiving the truth concerning Christ. [*Confraternity*] That is, “who shall not take occasion of scandal or offence from My humility, and the disgraceful death of the cross which I shall endure.” [Douay]

‡ According to the last of the prophets, MALACHI 3:1 [Jerusalem Bible] “Behold! I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts.” [Douay] Also, ISAIAH 40:3. “A voice cries out: In the desert prepare the way of our Lord! Make straight in the wasteland a highway for our God.” The figurative language here describes the actual return of the exiles from Babylon to Jerusalem. It is the Lord who leads them; their road is made easy for them. Mathew 3:3 and parallels see on these verses a prophecy of *the Baptizer* and Christ. [*Confraternity*]

§ *Suffereth violence &c.* It is not to be obtained but by main force using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations. [Douay]

** *He is Elias, c.* Not in person, but in spirit. (St. Luke 1:17. An Angel of the Lord said to *Zacharias*, “And he shall go before Him in the spirit and power of Elias &c.”) [Douay]

quick become (at the time the Kingdom begins).^{} So, if ever thou wast willing to listen, listen now. Verily, let all who hear have ears to hear.”[†]*

Jesus condemns His contemporaries

And when they heard this, *all* the people, including the publican tax-farmers, when they heard him, gave justified thanks unto God,[‡] having been baptized with the baptism of John and acknowledging the righteous dealing of God. But the Pharisees and the Teachers of Moses’ Law, however, not having been baptized of him, thwart and frustrate God’s purpose for them in rejecting for themselves the decision of God’s *council*.

Jesus, continuing, saith unto them, “Verily, I tell you indeed, that the publican extortioners and harlots precede you into the Kingdom of God. For John came unto you in the way of a mission of righteousness, and ye put no faith in him, and believed him not: but the publican extortioners and harlots believed in him: and while you, when looking on saw it, did not even repent yourselves afterward, that ye might believe him.”[§]

The inconsistency of the Jews

But whereunto, therefore, should I esteem this generation of men to be likened? It is like unto children that sit in the marketplaces, which crying unto one another, saying, ‘We piped wedding music unto you, but you are not dancing; we wailed a funeral dirge, and you did not beat thy breast and weep and lament, or mourn!’ For John *the Baptizer* is come in the strictest austerity, eating no bread nor drinking wine; and ye say, ‘Look! He hath a crazy devil *in him!*’ The Son of Man is come eating and drinking, and ye say, ‘Behold! a greedy, gluttonous man, and a drunken winebibber, as well as a friend of blackguards! publicans and the worst sort of outcast sinners!’ And yet, however, ‘Wisdom is proven justified of all who are her children^{**} and shown true by *its* results.’^{***††}

§ 41.3 Lament over the Unrepentant Lake Towns.

MATTHEW 11:20 – 24

Jesus denounces apathy – and thanks God that simple men understand the Good News of His message

^{*} For another record of the identification of John *the baptizer* as Elijah by Jesus, cf. § 74 A Glimpse of Divine Majesty: Glorification of Jesus – Transfiguration on the Mount. See, MATTHEW 17:12 – 13 and MARK 9:(12 –)13. [MATTHEW 11:14 = MALACHI 4:5]

[†] Refer to § 47 Discourse On the Kingdom of God. See, MATTHEW 13:9 and MARK 4:9, 23 and LUKE 8:8. Also refer to § 48 Discourse on the Kingdom of God (*concluded*). See, MATTHEW 13:43

[‡] *Justified God*; that is, praised the justice of God, feared and worshipped God, as just and merciful.

[§] Refer to § 129 Parables in Condemnation of Jewish Leaders. See, MATTHEW 21:31, 32

^{**} *By her children*. The Greek reads “by her works.”

^{††} The Pharisees and the lawyers were dissatisfied with the greater authority of John as well as the ordinary conduct of Jesus, who ate and drank with sinners and publicans. However, those who followed either John or Jesus found true wisdom or a divine plan in their different methods. [*Confraternity*]

He then began to pour out denunciations reproaching the towns in which most of His mighty powers had been displayed, and denounced them for their impenitence, because they were not converted and repented not.

“‘Alas! woe unto thee, Chorazin! Woe unto thee, Bethsaida!’ For if the mighty powers which had been shown in Tyre and Sidon, which were done in you, they would have long ago repented sitting in sackcloth and ashes. Howbeit I tell you further, *that* ‘it will be more endurable for Tyre and Sidon in the Day of Judgment, than for you.’ And as for thou, Capharnaum, who hath been exalted as highly as the heaven? thou shalt be thrown hurtling down as low as the grave among the dead – Hades:^{*} for if the mighty marvelous powers which were displayed in you had been done in Sodom,[†] it would have remained in existence until this day. Nay, more, I say unto you *that* ‘it would be more easily tolerable for the land of the Sodomites in the Day of Judgment, than for thee!’”[‡]

§ 41.4 Knowledge and Rest.

MATTHEW 11:25 – 30

Jesus draws Simple men gently to Iness

In the season of that very hour Jesus became enraptured, and rejoiced in the Spirit of Holiness, saying this prayer, “I confess to Thee; O Father, Lord of the heavens and of the earth, I fully acknowledge Your Wisdom with praise and thanksgiving, because Your Blessings have concealed these hidden things from the prudent intelligent and those clever of understanding, but have made them known to simple men – mere babes: yea, I give thanks unto You Father, forso it was decided of old by You, and well-pleasing, insomuch as such was gracious in Thy Will to so do.

Father and Son

“All these things have been delivered unto Me, committed to Me under My Father:[§] and none except the Father truly knoweth *who* the Son *is*; and who the Father is, saving except the Son, and ‘the one’ to whomsoever the Son pleasures to reveal ‘**Iness**.’”^{**}

The gentle mastery of Christ – “Come to Me weary and rest”

“Come unto Me, all ye that weary labour and, heavy-laden, are over-burdened, and I will refresh you! Take My yoke upon you, and learn from Me; for I am gentle,

^{*} Cf. ISAIAH 14:13-15. “Though you said in your heart ‘I will rise up to Heaven!’ [] But now you are hurled to the Grave! You are kicked to the Pit!”

[†] Tyre, Sidon, and Sodom – cities destroyed by God for their wickedness. [Living Bible]

[‡] Refer to § 82 The Mission of the Disciples. See LUKE 10:12-15. Cf. GENESIS 19:24. “The EVER-LIVING then rained upon Sodom, and upon Gomorrah, lightning and fire ...”

[§] Refer to § 151 The Farewell Charge to the Disciples In Galilee. See, MATTHEW 28:18.

^{**} Refer to § 82 The Mission of The Disciples: A Moment of Spiritual rapture. See, LUKE 10:21, 22.

meek, and lowly in heart and humble in spirit: *and ye shall find rest unto thy souls.** For My yoke is easy and My burden light.”

§ 42 The Sinful Woman and the Pharisee[†]

Dining with Pharisees – Jesus denounces that Sect (Galilee.)

LUKE 7:36 – 50

Contrasting unloving righteousness with loving penitence, Jesus is anointed by a sinful woman at the home of Simon the Pharisee

And one of the Pharisees desired Him that He would eat a meal with him. And He entered in to the house of that Pharisee, took His place, and reclined for the meal. And then, behold! a profligate woman of the town,[‡] a sinner; on learning that He sat reclining for the meal at the Pharisee’s house, brought an alabaster cruse of perfumed ointment of myrrh, and waiting behind Him, weeping, she began to bathe His feet with her tears, and wiped them with the hair of her head; while she fervently kissed His feet, much soothing them with the perfumed ointment of myrrh. But when His host, the Pharisee which had bidden Him invitation, saw it, on seeing it spake within Himself, saying, If this man were the real prophet, he would have perceived who and what manner of a woman it is which touches him: that, in fact, she is a profligate sinner.

And Jesus took him up and, answering, said unto him, “*Simon, I have somewhat to say unto thee.*” And he saith in reply, Teacher, say on.

“A certain money-lender had two debtors: the one he owed five hundred silver denarii[§] and the other fifty^{**} ... however, when they had not *wherewith* to pay, he frankly forgave them both. Tell Me, now, which of them therefore will love him most?”

Simon answered, replying, I presume that he would be the one to whom had been forgiven the most.

And Jesus saith unto him, “*Thou hast rightly judged.*” And turning then to the woman, He said unto Simon, “*Seest thou? do you mark this woman? From the moment I entered with yourself into your house: thou gavest Me no water for My feet: but she has wetted My feet, and bathed them with her tears, and wiped them with her tresses. You greeted Me with no kiss: but she, since the time I came in, hath not ceased to kiss much My feet. My head with anointing oil you did not sooth: but she has soothed My feet with perfumed ointment of myrrh. Wherefore I say unto thee, her great love proves that her sins, which are many, are taken away – forgiven;†† for she loved greatly: but unto*

* Cf. JEREMIAH 6:16. A Plea unto Israel to Repent.

† Cf. § 137 Conspiracy for The Arrest of Jesus: Mary’s offering At Simon’s Dinner. See, MATTHEW 14:6 – 13 and MARK 14:3-9.

‡ Cf. [Mary of Magdalene](#)

§ FF About sixty-two pounds. (*The word in Greek denotes a coin worth about eight pence halfpenny.*) A denarius is a coin worth about a day’s wage. [NIV]

** FF About six pounds.

†† The parable at first sight seems to imply that the woman loved ... because of the greatness of sin remitted; but our Lord’s words at the end indicate rather that her love was the cause of her pardon.

whosoever little is taken away, *the same* will loveth little.” And He then said unto her, “Thy sins are taken away – forgiven.”

His fellow-guests, however, began to say among themselves, Who is this who even forgives? taking away sins?

Then again addressing the woman, He saith, “Thy faith hath saved thee; go in peace.”*

§ 43 On a Tour in Galilee

LUKE 8:1 – 3

And now, it came to pass soon afterwards, that He went out about throughout the towns and the villages (*of Galilee*), preaching and bringing the Gospel of Glad Tidings of the Kingdom of God. And the chosen twelve disciples accompanied Him, as well as certain women which had been healed of sicknesses’ foul spirits and infirmities, including *Mary* that was called *Magdalene*, from whom seven demons had gone out expelled; and *Joanna*, the wife of Chuza, steward of Herod’s business (in charge of his palace and domestic affairs); *Susanna*, and many others, which ministered assistance unto Jesus and His companions of the substance, providing comforts of their own private resource.

§ 44 Opinion of the Friends of Jesus

MARK 3:19^b – 21

His relatives are concerned about Jesus

They then returned *home*, and He cometh into a house. And the multitude cometh together again, and soon it was full of visitors so that they could not even so much as eat bread. And His friends and relatives, on hearing *of it*, went out to lay hold and secure Him and bring Him home with them, (convinced He was out of His mind): for they said, He is beside Himself! out of His mind! gone mad!

§ 45 Perversity of Christ’s Enemies: A Warning against Dissension.

Blasphemous Accusations of the Jews.

(*Galilee.*)

[*Confraternity*] *Many sins are forgiven her, because she hath loved ...* In the Scripture an effect sometimes seems attributed to one only cause, when there are divers other concurring dispositions; for the sins of this woman, in this verse, are said to be forgiven, because *she hath loved ...*: but (*infra*) Christ tells her, “Thy faith hath made thee safe.” Hence in a true conversion are joined faith, hope, love, sorrow for sin, and other pious dispositions. [Douay] *Supra*

* Cf. *Infra* § 52.2 A Woman’s Faith Rewarded: Cure of the woman with a hemorrhage who touched Jesus’ cloak.

MATTHEW 12:22 – 37 and MARK 3:22 – 30 and LUKE 11:14 – 21; 24 – 26; 29 – 32

§ 45.1 A Blind and Dumb Man Cured.

MATTHEW 12:22 – 29 and MARK 3:22 – 27 and LUKE 11:14 – 21

Jesus exposes the absurdity concerning an evil Pharisaical accusation that He was in league with the prince of devils, Beelzebub

Then some people brought unto Jesus a demoniac who was blind and could not speak because he was possessed with a demon, blind and dumb: and He healed him, insomuch as that the blind and mute *man* both spake and saw. And the entire crowd was amazed; all the people marveled, astonished, and them saith, “Must not this be the Son of David?”

But when the Pharisees heard it, those Teachers of the Torah who came down from Jerusalem, they said, “This man doth not cast out demons, except by the help of the chief of demons, Beelzebub, * which is in him; it is through this prince of devils who rules over those demons that he hath power to cast the unclean spirits out!”†

And others, in order to tempt and test Him, demanded a miraculous sign out of Heaven from Him – to show God’s approval.

Christ refutes them

But Jesus, knowing their machinations, called them unto Him, and spake in parables:

“How is Satan able to expel Satan? Any kingdom divided into groups and fighting against *itself* is brought to desolation; and if a family is by groups divided against itself, that family will fall apart so that house falleth in ruin upon house. And, if, then, Satan’s kingdom hath risen up divided in groups in rebellion against himself, and fighting against himself remains his own enemy, how then shall his kingdom stand? his ranks are split and he cannot survive, but will fall apart and hath an end – he can not reign but will be deposed. But if I in Beelzebub cast out demons, in whom do your followers cast them out? by that, therefore, they should be your judges. But if I, however, by a Divine finger of God’s energy cast out demons, then hast the Kingdom of God, burst out among you‡ – anticipated? How, indeed, can any one enter the castle of a strong man and plunder? unless one first binds, hand-and-foot, the fully-armed guards at his court – his good possessions are at peace: but when one stronger, more powerful, than himself, advances,

* “Prince Baal,” often contemptuously changed (e.g. 2 KINGS 1:2f) to “Beelzebub,” “Lord of Flies.” [Jerusalem Bible] In Greek MSS *Beelzeboul* or *Beezeboul*. [NIV]

† The scribes who charged that our Lord’s supernatural works were to be attributed to the devil were from Jerusalem, according to Mark 3:22. [Confraternity] Refer to § 53 “**Believe Ye that I Am Able.**” See, MATTHEW 9:32-34.

‡ *The kingdom of God has come.* The victory of Jesus over the demons indicated that He was the Messias. The King was already gathering His people. [Confraternity]

and conquers him; he ransacks the house and taketh away from him the whole of his armament wherein he trusted, and shares *in* his spoiled plunder. Satan must be bound hand-and-foot before his demons are cast out, just as a strong man must be tied up before his house can be ransacked and plundered.”*

§ 45.2 Blasphemy – *a tree and its fruit.*

MATTHEW 12:30 – 37 and MARK 3:28 – 30

Words betray the heart

“He who is not helping with Me is harmful against Me; and whoever that gathereth collected not with Me, scattereth abroad.

Blasphemy against the Spirit of Holiness not forgivable

“Verily, therefore, because of this, I solemnly say unto you ‘Remember this! Every sin shall be pardoned unto you sons of men, as well as the blasphemies wherewith soever you shall blaspheme. And every one whosoever shall speak a word giving expression to a thought against the Son of Man, it shall be forgiven him; but unto whoever shall speak insulting blasphemies against the Spirit of Holiness,[†] it shall not be forgiven them, neither in this present age, nor in the future *world* which is to come,[‡] but is guilty of an eternal sin and in danger of eternal damnation’ – because they said, ‘He is possessed of a foul, unclean spirit.’ Assume the tree to be good, when its fruit is good; or assume the tree is worthless, when its fruit is worthless: for every tree is known by its produce.[§] For of thorns men do not gather figs; nor yet of bramble-bush thistle gather them the grapes.^{**} ‘Ye venomous offspring! How can ye, O vipers’ brood, being evil, preach purity?’^{††} for the mouth of the beneficent man, out of the abundance of his heart,

* Refer to § 78 Discourse on Standards of Greatness: A Lesson of Toleration. See, MARK 9:38, 39 and LUKE 9:49, 50.

[†] *The blasphemy of the Spirit.* The sin here spoken of is that of blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to *Beelzebub* the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy, and such willful opposing the Spirit of God, and the known truth, that men who are guilty of it, are seldom or never converted: and therefore are never forgiven, because they will not repent. Otherwise there is no sin, which God cannot or will not forgive to such as sincerely repent, and have recourse to the keys of the Church. [Douay] [] One who thus attacks directly the source of all grace, rejects the source of salvation. It is morally impossible that he should ever meet the conditions for absolution. [Confraternity]

Amen. So be it. Quickly Become Lord Jesus.

[‡] *Nor in the world to come.* From these words St. Augustine (*De Civ. Dei*, lib. 21, c. 13) and St. Gregory (*Dialog.*, 4, c. 39) gather, that some sins may be remitted in the world to come; and, consequently, that there is a purgatory or a middle place. [Douay] **Cf., Thibetan Bardo’s ...**

[§] Refer to § 38.2 The Characteristics of the Kingdom: Sincerity. Cf. MATTHEW 7:18 and LUKE 6:43

^{**} Ibid. Cf. MATTHEW 7:16 and LUKE 6:44. Cf. MATTHEW 7:20, as well.

^{††} For another record of these terms as from Jesus, cf. § 132 Discourse in Condemnation of Pharisees and the Jewish Nation. See, MATTHEW 23:32 - 33. For the record of the use of them by John *the Baptizer*, cf. §

draws from his treasury of purity, goodness; and the depraved man can only produce depravity!’* And I say unto you, however, *that* ‘every vile idea idle words carelessly give expression to,† shall thereof render a reason accounting for it in the Day of Judgment.’ For by thy thoughts thou shalt be justified, and acquitted, and by your words you will be convicted, and condemned.”

§ 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples.*

Sign Seekers and Enthusiasts Reproved.

(Galilee on the same day as last section)

MATTHEW 12:38 – 42 and LUKE 11:24 – 26; (29 – 32)

The demand for a miracle: the danger of a spiritual vacuum in a man’s soul – Jesus’ scathing judgment on His contemporary generation – Jesus refuses to give a sign

Then some of Teachers of the Torah and Pharisees came forth, and certain of the Sadducees, addressed Jesus, saying, “Rabbi, we wish to see a miraculous sign.” – *to prove His authority*. And when the swarming crowds of people increased, closely gathering and thick together, in reply, He addressed them, saying *unto them*:

“Does a wickedly depraved and debauched generation crave after a Divine sign? No further sign, however, will be given to it but the sign of the prophet Jonah: for even as Jonah was three days and three nights in the hold of the sea-monster, *become a sign unto the Ninevites*; so shall also the Son of Man be three days and three nights in the heart of

17.1 Statement of the Work of John: The Mission of John *the Baptizer*. Cf. MATTHEW 12:34 and MATTHEW 23:33

* Refer to § 38.2 The Characteristics of the Kingdom: Sincerity. See, LUKE 6:45

† An “idle word” is one which profits neither the speaker nor the hearer. If the word is merely useless, its utterance is not seriously wrong. But every deliberate human act has a moral value and will be rewarded or punished. [Confraternity] **Every idle word**. This shews there must be a place of temporal punishment hereafter where these slighter faults shall be punished.

* *Infer*, § 88 Pharisees Demand *Miraculous* Signs from Jesus: *The Sign of* Jonah and the Queen of the South as Examples. Now Mark: A century and a half after Tiglath-pileser I conquered the north Syrian possessions of the Hittites, the Old Assyrian Empire, suffering decline under a series of inert kings, reached the close of its second and last period; unable to withstand encroachment on every side, of the restless hill tribes, ever ready to revolt when the authority of Ashur was not asserted at the point of a sword. The conquest of a considerable part of Palestine by the Philistines was not unconnected with a revival of Hittite power in the north. For a period they were the overlords of the Hebrews, who, armed with weapons of iron, had been displacing the older inhabitants of the “Land-Between of Promise”: “Have I not brought up Israel out of the land of Egypt and the Philistines from Caphtor (Crete)?” [Amos 8:7]

Saul was the leader of a Hebrew revolt against the Philistines in northern Palestine, and he became the ruler of the kingdom of Israel. Then David, who had a foreign strain in his blood, having liberated Judah from the Philistines, succeeded Saul as ruler of Israel, consolidating the two kingdoms, *and* selecting Jerusalem as his capital. *He also conquered Edom and Moab, but was unsuccessful in his attempt to subjugate Ammon*. The dominance of the Cretan iron monopoly came to an end: *the Philistines were then confined to a restricted area on the seacoast [] where they fused with Semites and ultimately suffered a loss of identity*.

the earth, *quick become* a sign unto this generation.* The men of Nineveh shall stand up again, together in the Judgment with this generation, and will condemn *them*; because they were converted and repented at the preaching of Jonah: and yet, ‘behold! more than Jonah is here!’† The Queen of the South shall rise up in the Judgment against the men of this generation, and shall convict them: for she came from uttermost parts of the distant extremities of the earth to hear the Wisdom of Solomon:‡ and yet, ‘behold! more than Solomon is here!’”§

* Jesus refuses to give a sign asked for by the incredulous Scribes and Pharisees to be given under conditions fixed by themselves. He will, however, when the time has come, give them the sign of Jonas, that is, the Resurrection. [Confraternity] *Three days, &c.* Not complete days and nights; but part of three days, and three nights, taken according to the way that the Hebrews counted their days and nights, viz., from evening to evening. [Douay] Cf. MATTHEW 16:1-4. Also, cf. MARK 8:11-13.

Cf., JONAH 1:17 [or, JONAH 2:1.] “But the EVER-LIVING *had* appointed the ‘Great Fish’ to pick up Jonah. And Jonah was three days and three nights in the hold of the ‘Fish’ ...” – The ‘Great Fish’ was the name of the ship mistranslated ‘Whale’ in the version of the Greek translators, whose blunder has been repeated by all subsequent translators, in all languages, to the perplexity of their readers, until I decided to go back to their original statement of the prophet in his own Hebrew. [Fenton] Also, cf. JONAH 3:1 – 5. **Conversion of Nineve:** The word of the Lord came to Jona a second time: “Set out for the great city of Nineve, and announce to it the message that I will tell you.” So Jona made ready and went to Nineve, according to the Lord’s bidding. Now Nineve was an enormously large city; it took three days to go through it. Jona began his journey through the city, and had gone but a single day’s walk announcing, “Forty days hence Nineve shall be overthrown (and destroyed: *the Hebrew expression reminds the reader of the “overthrowing” of the wicked cities, Sodom and Gomorra, by a special act of God.*)” When the people of Nineve believed God; they proclaimed a fast and all of them, great and small, put on sackcloth. [Confraternity]

† *Infer*, JONAH 3:5 – 10. “And the people of Nineveh trusted God [] and did it not!”

‡ (Note: *Solomon, supported by a strong mercenary army, became a great and powerful monarch, who emulated the splendour of the Pharaoh’s of the 18th Dynasty.*) Cf., **Queen of Saba visits Solomon.** “When the Queen of Saba, having heard the report of Solomon’s lordly fame, came to try him with hard questions: And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones; she came to king Solomon, and spoke to him all that she had in her heart. And Solomon informed her of all the things she proposed to him: there was nothing she proposed to the King that he did not explain to her.” [3 KINGS 10:1 – 3] **Saba** (Sheba), the South; undoubtedly Abyssinia and the East Coast of Africa down to the Cape of Good Hope. [Fenton]

§ Cf. 3 KINGS 10:4 – 10, (11 - 13). “And when the queen of Saba saw all the wisdom of Solomon, and the house which he built, and the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the holocausts, which he offered in the House of the Lord, she had no longer any spirit in her *mind*, and she said to the king: ‘The report is true, which I heard in my own country, concerning thy words and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me. Thy wisdom and thy works exceed thy fame which I heard. Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom. Blessed be the Lord *thy* God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.’ And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.”

(*The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyne trees, and precious stones. And the king made of the thyne trees the rails of the House of the Lord, and of the king’s house, and cisterns and harps for singers: there were no such thyne trees as these brought, nor seen unto this day.*) And King Solomon gave the queen of Saba all that she desired and asked of him, besides what he offered her of himself of his royal bounty. And she returned, and went into her own country with her servants.

The return of the unclean spirit

“But, however, when the unclean spirit is gone forth out from a man, it wandereth about for awhile in passing through waterless places in the desert, in search of rest, but finding none. Then *it* reflects, and sayeth, ‘I will return to my own house out from whence I came’; and returning, findeth all quite ready for *it*, empty, swept clean, and garnished. Then, accordingly, *it* goes, taking along with *itself* seven other unclean spirits more foul than it; and entering in, they dwell there: and the last condition of that man’s plight becometh worse than the first. Even so shall it be also unto the evil people of this debased generation.”

CHAPTER VIII

THE MYSTERY OF THE KINGDOM OF GOD

§ 46 Basis of Real Relationship to Jesus *in the kingdom: Christ’s Teaching as to His Mother and Brethren and His sisters.**

(Galilee, same day as last session.)

MATTHEW 12:46 - 50 and MARK 3:31 – 35 (and LUKE 8:19 – 21)

The new relationships in the kingdom

Behold! and there came unto Him, while He was yet speaking to the crowd, His mother and His brethren *and His sisters*; and while standing about outside waiting, desiring to speak with Him, they sent Him an invitation to come out and talk to them. And some one in the crowd seated in a circle round about Him, said, See, Your mother and brethren are outside, wishing to speak to You. Addressing the one who spake unto Him, however, He answereth in reply, asking, Who is My mother? and who My brethren? And looking round on them which sat about Him, He answered, and saith, **Behold! here are My mother! and My brethren! for whosoever which hear the message of God, and act up, doing the will of God, is My mother, and sister, and brother.***

“The First Great Group of Parables”

* With these accounts compare the record in § 87 Basis of Real Relationship to Jesus: The More Excellent Blessing. § 49 Basis of Real Relationship to Jesus: His Mother and Brethren.

* Spiritual relationship is more important than carnal relationship. In this spiritual relationship, His Blessed Mother shared more perfectly than any other creature. [*Confraternity*]

(Beside the Sea of Galilee.)

§ 47 Discourse on the Kingdom of God

MATTHEW 13:1 – 53 *and* MARK 4:1 – 34 *and* LUKE 8:4 – 18

Subdivision A

§ 47.1 “*The Parable of the Sower.*”

MATTHEW 13:1 – 9 *and* MARK 4:1 – 9 *and* LUKE 8:4 – 8

Introduction

The ministering women

Now on that day Jesus went out of the house, and went about throughout the towns and villages, preaching and relating the glad tidings of the Kingdom of God: and again He began to teach, sitting by the water’s edge.* Now when a great crowd – collected from every town and village – resorted unto Him; a very great multitude, so that He ascended into a boat, and He took His seat there upon the lake; while all the multitude were crowded, standing upon the shore. And He taught them many things, spake in parables, saying to them in the course of His teaching:

Subdivision B

Parable of the sower

“Hearken: Behold! the sower went out forth to sow his seed, and it happened that as he sowed, some *seeds* fell by the roadside, where it was trodden underfoot; and the birds of the sky came and devoured them. And another part fell upon stony places, where it had not much deep enough soil, and it sprouted very quickly, on account of the shallowness of the soil, and straightway sprang up: but when the sun was arisen, it was scorched; and its root also withered away for want of moisture. And another lot fell among the thorny thistles; and the thorny thistles growing up with it, choked it: and it produced no grain. But the rest, however, fell upon good ground, and yielded fruitful, growing up and increasing; and brought forth, some thirty-fold, some sixty, and some a hundred-fold.” And Jesus exclaimed, “He whoever hath ears to hear, lest him listen!”†

* The Twelve accompanied Him, as well as some women: Mary, called Magdalene; Joanna, the wife of Chuza, Herod’s steward; Susanna; and many others. (Refer to § 43 On A Tour In Galilee. See, LUKE 8:1 – 3.)

† Refer to § 41.2 Concerning John the Baptizer. See, MATTHEW 11:2-19 *and* LUKE 7:24-35. Also refer to § 47.1 The Parable of the Sower. See, MATTHEW 13:9 *and* MARK 4:9 *and* LUKE 8:8b

§ 47.2 The Explanation of Parables: The Rationale

MATTHEW 13:10 - 17 and MARK 4:10 – 20 and LUKE 8:9 – 15

The disciples ask the parable's meaning

And when Jesus was alone, they that were about with the Twelve disciples, attending Him, in private, afterwards asking, “Why do You speak to them in parables? and, what may this parable be?”

And He answered and said unto them, “Because the privilege is granted unto you to know the hidden meanings of the secret mysteries of the Kingdom of Heaven; but to the rest outside, all things are accomplished in parables: for whosoever hath a possession given unto him, it shall be given more-so and increaseth in abundance with him so that he will have more than enough to spare: but whosoever possesseth nothing, from him shall be torn away even that little which he hath to forfeit.^{*} I therefore reason to speak in parables because: that looking, they may see, yet will not perceive, and hearing, they may hear, yet will not comprehend; neither do they understand,[†] lest they otherwise would haply turn back again, and their sins would be forgiven unto them. and unto them is thus verified the prophecy of Isaiah, which saith,

‘LISTEN FOR A SOUND, AND YE SHALL HEAR, AND SHALL IN NO WISE
UNDERSTAND IT;
AND SEEING, YE SHALL SEE, BUT SHALL IN NO WISE PERCEIVE:
FOR THE HEAVY HEART OF THIS FAT, STUPIFIED PEOPLE IS WAXED
GROSS,
AND THEY HEAR WITH LOADED EARS, DULL OF LISTENING,
AND THEIR EYES THEY HAVE CLOSED IN SLEEP:
HAPLY FEARING THEY SHOULD OTHERWISE PERCEIVE WITH THEIR
EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEARTS,
AND, CONVERTED, SHOULDST TURN BACK AGAIN TO ME,
AND I SHOULD RESTORE THEM – HEALED.’”[‡]

The purpose of or why Jesus speaks in parables

Then turning to His disciples, Jesus privately said, “‘But blessed are your happy eyes, which see the things that ye have seen! and thy ears because they can listen.’ For, verily, I tell you truly, *that* many prophets and good, righteous holy men, saints and

^{*} See below One grace prepares for another; one who fails to correspond with grace will lose what he has. [Confraternity]

[†] Those who were receptive to spiritual truth understood *the illustrations*. To others they were merely stories without meaning. [Living Bible]

[‡] ISAIAH 6:9, 10. To the followers of Jesus, full knowledge of the sublime mysteries of the Messianic Kingdom is given, whereas to others, such as the Pharisees, Teachers of Righteousness and great masses of incredulous people *amongst the Jews (and the heathen Gentiles)*, which must be content with the figurative discourse. [Confraternity]

kings, longed with desire to see *those things* which you have seen, and have not seen *them*; and to hear *those things* which you hear, and hear *them* not.* Know ye not this parable? and how then will ye ever understand all parables? Listen, therefore, and hear ye “*The Parable of the Sower*.”

Jesus explains “the Parable of the Sower”

“Now ye, therefore, are to hear the meaning of “*The Parable of the Sower*” – the parable is simply this: ‘the seed is the message of the Word of the Kingdom of God.’ When any one heareth the message of the Kingdom of God, and does not comprehend, *then* cometh *the evil one* and snatcheth away that which hath been scattered sown in his heart, so that he may not believe and be saved. And thus it is by the roadside, where the message was sown. But that sown upon the stony places, that is he that heareth the message, delighting, and straightway accepts it immediately with pleasure; yet being without a root in himself, temporarily, his trust endureth for a while; and then, when some tribulation or persecution ariseth because of the truth of the message, straightway he stumbleth and falls away from his faith. And now, as to what was sown among the thorny thistles: that represents the hearts of people who listen to the message of the Word; but all too quickly the anxieties of the age, and the deceitful slavedom of the worrisome glamour of wealth, and the seductive lure of the pleasures of life, and the admission of other inordinate desires, choke the message of the Word, and bringeth no fruit to perfection, becoming totally unproductive and *they* bring nothing to maturity. And now, on the other hand, as to that which falleth upon rich soil: such is he as in an honest and obedient heart which heareth the message of the Word and understands the reason, and comprehending, accepts and holds it fast: he, consequently, beareth forth its good produce with persistence and yields some thirty-fold, some sixty, and some a hundred-fold as much *into the kingdom*.”†

§ 47.3 The Light and How To Use It.

MARK 4:21 – 25 and LUKE 8:16 – 18

Truth is not a secret to be hidden but a gift to be used – the parable of ‘the lamp’

Jesus proceeded to ask them,‡ Why is the lamp brought? Is it to be placed under the corn-measure, or under the bed? No man, when he hath lighted a lamp, covereth it with a vessel, or putteth *it* under a bed. Is it not rather in order that it may be placed upon the lamp-stand? that they which enter in may see the light.§ For there is nothing hidden that cannot manifest publicly revealed; nor *any thing* so concealed as secret in men’s

* See, LUKE 10:23, 24.

† See above

‡ See MATTHEW 5:16 [Living Bible]

§ Jesus admonishes His disciples that the truths of salvation, which He had privately explained to them, must be made known to the world. [Confraternity]

hearts, but that it may not come forth brought into view as clear as daylight. So take care! whosoever hath ears to hear, let him listen!*

Parable of ‘the measure’

And He also said unto them, Take heed! be careful, therefore, what you listen to: for whosoever hath mete ye measure, it will be measured unto you: and more shall be applied unto yourselves:† and gifts will be given to whoever possesses; and from those having nothing, whatever they have will be taken away, even that which he seemeth to have.‡

§ 48 Discourse on the Kingdom of God (concluded).

MATTHEW 13:24 – 53 and MARK 4:26 – 34

§ 48.1 Secret Growth: The Parable of the Darnel Tares – *weed-seed growing by itself.*

Subdivisions C & D

MATTHEW 13:24 – 30 and MARK 4:26 – 29

Jesus gives pictures of the kingdom’s growth – good and evil grow side by side in this present world – the parable of ‘the darnel tares’

Continuing, Jesus put before them another parable, saying, “I may liken the Kingdom of Heaven to a farmer sowing good seed in his field: but while his men were asleep, his enemy came and seemeth to have sowed darnel tares also among the wheat, and went away. But, however, when the new wheat blades sprang up, and should have produced grain, then the weeds were also seen. And then the slaves of the house-holder came, and asked the farmer, ‘Sir, didst thou not sow perfectly good seed in thy field? whence then hast it darnel tares?’ And in reply he saith unto them, ‘A man that is an enemy must have done this.’ And the bond-servants then asked, ‘Wilt thou then that we go and gather the weeds up?’ But he saith, ‘Nay! lest haply, whilst ye are plucking up the weeds, you should uproot the wheat along with them. Allow both of them to grow together until the harvest: and in the time of the harvest, I will say to the reapers, First collect the darnel tares, and bind them into bundles – faggots to burn: but gather and store up the wheat in my granaries.’”

Parable of ‘the seed growing by itself’

* Refer to § 41.2 Concerning John the Baptizer. See, MATTHEW 11:2-19 and LUKE 7:24-35. Also refer to § 48 Discourse on the Kingdom of God (concluded). See, MATTHEW 13:43

† Refer to § 38.2 The Characteristics of the Kingdom: Sincerity. See, MATTHEW 7:2 and LUKE 6:38

‡ Refer to § 36 The Happy and the Miserable. See, MATTHEW 5:1-20 and LUKE 6:20-49. Also, refer to § 136 Discourse on Events of the Future (concluded): Trustworthiness – Parable of the Talents. See, M 25:29. “[] ... and he shall have superabundance.” As well, also refer to § 123 Appearance of the Kingdom of God: Trustworthiness – Parable of the Talents. See, LUKE 19:26

He further said to them: “The Kingdom of God is thus: it is like a man who casts thrown seed upon the ground; and should sleep and rise, night and day, and the seed should sprout and grow up, yet he knoweth not how. ‘The earth, by its own action, beareth its yield of *HERSELF*; first the leaf-blade* pushes through, then the wheat-heads form, and finally the full grain in the ear doth ripen. And when the ripe grain alloweth, straightway, he immediately sendeth forth the sickle, because the harvest is come ready for reaping.’”†

The kingdom’s power of growth and widespread influence

Subdivision E

§ 48.2 The Parables of ‘the Mustard Seed’ and ‘the Fermented Flour.’

MATTHEW 13:31 – 33 and MARK 4:30 – 32

Parable of ‘the mustard seed’

And continuing, another parable He set before them, saying, “How shall We liken the Kingdom of God? or in what allegory shall I represent it? ‘It is like unto a grain of mustard seed, which a man cast, sown, upon the earth in his own garden; though it be less than all the other seeds sown upon the earth, when it is grown up, it cometh greater than all the herbs, a shrub, and putteth forth great branches; so that the birds of the sky come and lodge in the shadow of its branches thereof.’”‡

Parable of the ‘the fermented flour’

Again He said, “Whereunto shall I liken the Kingdom of God? ‘It is like unto leaven yeast, which a woman took and hid, mixed in three measures§ of flour-meal, until every part of the dough was *all* fermented, and wholly risen – *leavened*.’”

§ 48.3 Explanations of the Parables.

MATTHEW 13:34 - 43 and MARK 4:33, 34

Again, the people are taught only in parables

* Cf. a double-edged sword, as in, ‘(the spoken Word of Arch-Angel Michael).’ Cf. JOEL 3:10; (JOEL 4:10. “Beat out your ploughshares into swords, and your scythes into spears!” – FF Note – In all versions which rest upon the Vulgate Latin there are only three chapters in Joel, but I follow the original Hebrew division, making for chapters.)

† Cf. FF JOEL 4:13. “Swing the scythe, for the harvest is right. –” (See, FF Note, above)

‡ Refer to § 99 Parables of the Kingdom of God: Illustrations of the Kingdom. See, LUKE 13:18-21. Cf. DANIEL 4:12, 21. “Nevertheless, however, leave its roots in the earth, [] with the wild beasts in the grass of the earth.” And, “[] it is a DECREE of the HIGHEST, which is proclaimed against my Lord, the King.”

§ The word in Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.

With many such similar parables Jesus would give the crowds His message: and He spake the whole of these allegories unto them, so far as they were their minds were able to understand the Word. Indeed, He seldom spoke unto the people without a parable: but, in private, afterwards, to His own disciples expounded *explanations* of all things: so that it might be fulfilled which was spoken through the prophet (Isaiah), saying:

“I WILL *OPEN MY MOUTH* IN PARABLES;
I WILL UTTER WHAT HATH BEEN HIDDEN, UNKNOWN, AND KEPT
SECRET FROM THE FOUNDATION OF THE WORLD.”*

Subdivision F

Jesus explains the parable of ‘the darnel tares’

Then Jesus, sending the multitudes away, left, and went into the house: and His disciples came unto Him, saying, “Please declare unto us ‘the parable of the darnel tares *in the field*’. And replying to them, He answered, “The sower of the perfectly good seed is the Son of Man; and the field is the world; and the perfectly good seed *beeth* the choice children of the Kingdom; the weeds are the offspring of the wicked; while the enemy who sowed them is *the evil one*: and the harvest is the complete consumption of the age – the end of the world; and the reapers are the angels. Just as, therefore, they gather up the weeds, collecting and burning them in the blazing furnace, so it will be in the end of the world. The Son of Man shall send forth His messengers, and they shall gather up, collected out of His Kingdom all offensive things that cause stumbling, and whatever causes sin, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.[†] So, then shall the righteous godly shine forth as the sun in the Kingdom of their Father.[‡] ‘Let all listen which hath ears use them to hear!’”§

§ 48.4 Illustrations of the Kingdom of God.

Subdivision G

* Cf. PSALM 78:2. “On Maxims I open My lips; I utter thoughts of the past.”

† Refer to the following: § 39 Opinion of a Roman Centurion: Curing the Captain’s Boy. See, MATTHEW 8:11, 12. And, § 100 Limits of the Kingdom of God: The Narrow Gateway. See, LUKE 13:28, 29

§ 48.4 Illustrations of the Kingdom of God. See, MATTHEW 13:50. And, § 129 Parables in Condemnation of Jewish Leaders: The Royal Wedding Banquet. See, MATTHEW 22:13

§ 136.1 Discourse on Events of the Future (*concluded*). Faithful and Unfaithful Servants. See, MATTHEW 24:51. And, § 94 Teaching About the Future: Fidelity and Watchfulness. See, LUKE 12:46

§ 136.2 Discourse on Events of the Future (*concluded*). Trustworthiness: The Parable of the Talents. See MATTHEW 25:30

‡ Cf. DANIEL 12:3. “But the Teachers will shine like Lights in space ... Righteous, like Stars, for ever and ever!”

§ Refer to § 41.2 Concerning John the Baptizer. See, MATTHEW 11:2 – 19 and LUKE 7:24 – 35. Also, refer to § 47.3 The Light and How to Use It. See, MARK 13:21-25 and LUKE 8:16-18

Parables of Treasure, Pearl, and Net

MATTHEW 13:44 - 53

Parable of the 'hidden treasure'

“Again, the Kingdom of Heaven is comparable to a buried treasure in a field, which, if a man finds, he covers up, and in his excited delight thereof he goes off haply and sells whatever he possesses to enable him to buy that field.

Parable of 'the pearl of great price'

“Again, the Kingdom of Heaven is like unto a merchant seeking goodly pearls, and having found a particular choice one of very great value goes and disposes of all the others he has, and buys it.

Parable of 'the drag-net'

“Again, the Kingdom of Heaven is like unto a drag-net, which has been spread out, cast in the sea, and gathers *fish* of every kind. Then, when full, they draw it up on the beach; and sitting down they select the good into baskets, but the bad they cast away. ‘Thus it will be at the completion of the period – the end of the world: the angels shall come forth, and sever the wicked from among the midst of the righteous, and shall cast them into the blazing furnace of fire: there shall be the weeping and gnashing of teeth.’^{*}

Conclusion of the parables: new truths and old

“Have ye understood all these things?” asked Jesus.

“Yes, Lord!” was their reply.

And He further said unto them, “Since that is the case, therefore, every Teacher of the Torah *who has been* trained into the Kingdom of Heaven is *like* the master of a house, who brings out from his treasure stores what is new as well as what is old.”[†]

And now it came to pass, *that* when Jesus had finished these parables, He departed thence, and removed from there.

§ 49 Basis of Real Relationship to Jesus *in the kingdom*: His Mother and Brethren and His sisters.*

(MATTHEW 12:46 - 50 and MARK 3:31 – 35 and) LUKE 8:19 – 21

The true kinsmen of Jesus

^{*} See above: § 48.3 Explanations of the Parables.

[†] *Inferring*, the Old and New Testaments.

^{*} With these accounts compare the record in § 87 Basis of Real Relationship to Jesus: The More Excellent Blessing. Refer to § 46 Basis of Real Relationship to Jesus: His Mother and Brethren.

Again, there then came unto Jesus His mother and brethren *and His sisters*; but were unable to approach Him on account of the crowd. And it was accordingly reported to Him, Thy mother and thy brethren stand without, wishing to see you.

But He answered and said to them, “*My mother and My brethren are these which listen to the message of God and, doing, act up to it.*”

CHAPTER IX

THE PLACE OF FAITH IN THE WORK OF JESUS

§§ 50

MATTHEW 8:18 – 27 and MARK 4:35 – 41 and LUKE 8:22 - 25

§ 50.1 Qualifications for Discipleship.

MATTHEW 8:18 – 22 and MARK 4:35

The would-be followers of Jesus and the hardships of the apostolic calling

Sacrifice to follow Christ

Now it came to pass once, on one of those days, when the evening came, Jesus, seeing the great multitudes about Him, entered into a boat, Himself, and being accompanied by His disciples; He gave instructions to depart and cross over to the farther east shore of Lake Tiberias. But, before they *had* departed, then there came one scribe of the Jewish religious teachers, a lawyer, who approaching, said unto Him, “Rabbi, I will follow thee whithersoever thou goest.”

In reply, Jesus said to him, “*“The foxes have holes, and the birds of the sky have nests to roost; but the Son of Man hath not a place where to lay His head.”*”

And, speaking to another *of His disciples*, He said, “*“Follow Me!”*”

But his reply was, “Lord, suffer me first to go and bury my father *when he is dead.*”

But, Jesus saith unto him, “*“Follow Me! now! and leave the dead to bury their own dead; but go thou, and publish abroad the message of the Kingdom of God.”*”*

* One called to be a disciple of Jesus must not allow even the care of his family to interfere. (Cf., *Infra* § 81 Some Tests of Discipleship: The Three Who Sought Jesus: *The would-be followers of Jesus – the cost of following Jesus (as to sacrifice for Christ’s service).* See, LUKE 9:57-62)

“Have Ye Not Yet Faith?”

Miracles of Christ

§50.2 Stilling the Storm on the Lake.

(Sea of Galilee, same day as last section.)

MATTHEW 8:23 – 27 and MARK 4:36 – 41 and LUKE 8:22 – 25

Jesus shows His mastery over the forces of nature – calming a storm of wind and water

Then Himself embarking into the vessel; and leaving the multitude, His disciples followed Him, even as He was, in the vessel; although other boats were with Him – and they launched forth.

As they were sailing, however, He fell into a deep sleep; and behold, there of a sudden ariseth a great tempestuous storm of wind on the lake, and the breaking waves rushed into the boat, insomuch that the boat was now covered up with waves, and rapidly filling *with water*: and they were in extreme jeopardy. And He Himself was at the stern, asleep on the cushion: and the disciples, approaching, accordingly aroused Him, unto Him exclaiming, “Lord! Master! O God save us, *for* we are perishing! – ‘We shall *all* be lost! Jesus, do You not care if we *all* drown?’”

And having awakened, He saith unto them, “**What cowards you are! O ye men of little faith? why are you fearful?**”

Then He arose, and rebuked the wind, and said unto the rolling of the raging water, “**Peace! be silent!**” And the wind then lulled, and the rolling of the waters ceased raging, and there was perfect calm.

And He then asked them, “**Why do you doubt in this way? Where is your faith? ‘how is it that ye cannot yet have faith?’**”*

And, amazed, the men marveled, expressing wonder, *and* saying, “What kind of a Man is this? *that* ‘He commandeth even the winds and the water to obey Him, and they obey Him?’” And they became terrified; and said to one another, “What can He be?”

§ 51 The Gergesene Demoniacs: Attitude of the Gergesenes

(Gergesa, now called Khersa)

MATTHEW 8:28 – 34 and MARK 5:1 – 20 and LUKE 8:26 – 39

* Compare Cæsar, saying unto fearful sailors *during a storm*, “You have nothing to fear. Why are you afraid? Do you not know *that* you have with you Cæsar – and with him is his *Fortuna!*”

Jesus encounters and heals ‘the dangerous demon-possessed lunatic of Gadara’

They then sailed to *the other side*; and He was come into the ‘country of the Gergesenes’^{*} which was situated opposite to Galilee.[†] And when He was disembarking, coming forth out of the boat upon the land, straightway there met Him a certain violent demoniac[‡] of the town; a fiercely savage man who was possessed with an unclean spirit, who for a long time had worn no clothes, and abode not in any house, but had his dwelling among the town tombs: and none who dared were able to pass that road. And none could restrain him, no, not even bind him with chains; for oftentimes it had seized him that he was kept under guard, and often chained with fetters and shackles, and the shackles had been rent asunder by him, and the fetters broken, smashed to pieces; and he was driven of the demon into the deserts: and no man had strength to tame him. And continually, day and night, he was among the tombs and in the mountains, shrieking, bruising and cutting himself with stones. And, behold, when he saw Jesus from afar off, he ran and worshipped Him; he knelt to Him and howled out with a loud voice, crying, “What have *we* to do with *you*, *thou son of the most high god*? art *thou* come hither to torment *us*? *we* adjure *thee* an oath beseeching *god* that *you* will not torment *us* before the appointed time.”[§] – And *they* all screamed at Him. (For Jesus was already commanding *it*, “‘**Out!**’ **unclean spirit! come out of this man!**”)

Legion

“**What is thy name?**” Jesus asked *it*.

“My name is Legion,” was *its* reply; “for *we* are many.” And *they* entreated Him, beseeching not to be commanded to depart, banished into the pit of ‘the abyss.’

Legion enters the swine

(Now there was *not* afar off from them a large herd of swine^{**} feeding on the side of the mountain.) And Legion pleaded with Him, begging for permission *us to be* cast out, sent away to enter into the herd of swine.

* **Gerasenes.** Many Greek manuscripts read “Gadarenes.” [*Confraternity*]

† Many ancient authorities read *Gerasenes*; others, *Gadarenes*.

ABU The exact limits of this region are today unknown, and the identification is uncertain. Some scholars would possibly apply the designation ‘country of the Gergesenes’ to the district radiating from the city of Gadera (modern Um Qeis), situated about five miles (eight kilometers) South-East of the Sea of Galilee. Coins of Gadera often depict a ship, suggesting that its territory may have extended as far as the Sea of Galilee, and therefore could have included at least a part of the ‘country of the Gerasenes,’ on *the other side*, that is, to the East of that body of water. Scholars favouring this view link the ‘country of the Gerasenes’ with the area around Khersa, a town about twelve miles (nineteen kilometers) North of Gadera. However, others suggest that the designation may apply to the large district radiating from the city of Gerasa (Jerash) about thirty-four miles (fifty-five kilometers) South-East of the Sea of Galilee and suggest that it extended to the East of that lake and embraced the ‘country of the Gadarenes.’

‡ Matthew has two demonized men.

§ The Day of Judgment, when the reign of God will banish all demons.

** *ABU* Some scholars believe the swine herd there was a further evidence of the large proportion of non-Jews residing in the Decapolis or at least of the pagan influence prevalent in that region.

He accordingly gave *them* leave,* ““**Begone!’ foul spirit, out of the man!**” The unclean spirits then departed out from the man, and entered into the swine: and behold, the whole herd rushed down the steep precipice into the sea, *in number* about two thousand, and perished, drowned, choked in ‘the deep.’

Jesus asked to leave Gerasa

And the feeders that fed the swine, when they saw what had come to pass, consequently took to flight, and fled away into the town, and reported everything that had come to pass; and what was befallen to the demoniac, and also concerning the swine. And behold, accordingly, all the town, and all the country, came out to meet Jesus, and found the man out of whom Legion had gone, sitting, clothed, and in his right mind, at the feet of Jesus: *even* him that had *the Legion*: and they were terrified. Those who had witnessed it then declared how it befell him, the demoniac, and how he was made whole – cured: and concerning the swine.[†]

And when they saw Him, the whole population of the neighbourhood of the Gergesenes round about asked begged Him to depart from their borders: for they were holden with great fear. But, as He was embarking on the vessel, the man from whom Legion had been dispossessed besought Him that he might be with Him. Jesus, however, would not allow it, but sent him away, saying, **Go! return unto thy house, unto thy friends, and declare how great a thing the Lord hath done for thee and shew how He had pity on thee.**[‡] And he went back his way, publishing throughout the whole Decapolis[§] a

* He granted *Legion* permission to enter the swine thereby showing His Apostles the reality of demoniac possession and expulsion, the power of Satan as well as the dependence of ‘the devil’ upon the permissive Will of God and upon His own superior power. [*Confraternity*]

† *ABU* The demons’ entering the swine manifested their ouster – to derive there from some unnatural sadistic pleasure – from the man in a very forcible way, thus also making very apparent to observers the harm that came to creatures of the flesh that became demon-possessed. It demonstrated for such human observers both Jesus’ power over the demons and demonic powers over fleshy creatures.

‡ *ABU* Near an unnamed city in the ‘country of the Gergesenes’ Jesus Christ met two unusually fierce demon-possessed men: these had their dwelling among the tombs, that is, natural caves used as such and/or tombs hewn out of rock. *Matthew mentions two men, while Mark and Luke center attention on only one*: Cf. the two criminals crucified with Christ – one was repentant.

... he alone wanted to accompany the Son of God. Jesus did not allow him to do so, directing him instead to make known what God had done in his behalf. This differed from Jesus’ usual instructions not to have His miracles advertised. Rather than seeking showy publicity and having people reach conclusions on the basis of sensational reports, Jesus apparently wanted others to decide on solid evidence that He was indeed the Christ: [] testimony about Jesus’ power to work good, counteracting any unfavourable report that might be circulated over the loss of the herd of swine.

§ *ABU* A league or confederation of ten cities; also, the region in which most of these cities were centered. – MATTHEW 4:25. Following the conquest by Alexander the Great in 333 – 332 B.C.E., Greek colonies developed in Syria and Palestine ... settled by veterans from Alexander’s armies who were thereafter followed by Greek-speaking immigrants. [] colonies grew on the sites of earlier Jewish towns ... others were built on fresh sites, particularly East of the Jordan River. They flourished during the rule of the Selucids of Syria and the Ptolemies of Egypt, but [] very much out of step with the Maccabean-Jewish state (starting about 168 B.C.E.) When Pompey conquered and reorganized Palestine in 64 – 63 B.C.E., these Hellenistic cities were given Roman protection [] and required to pay taxes and provide men for military service.

Likely sometime between Pompey’s conquest and the death of Herod the Great (1 B.C.E. or 1 C.E.) ten of these Hellenistic cities formed themselves into the loose federation known as the Decapolis. The

proclamation *of* how great things Jesus had done for him, filling all men with wonder and astonishment: and all men did marvel.*

“Fear Not, Only Believe.”

§§ 52 Jarius’ Daughter and the Invalid Woman

(Capharnaum, same day as last.)

MATTHEW 9:1 – 26 *and* MARK 5:21 – 43 *and* LUKE 8:40 – 56

§ 52.1 The Distress of Jarius.

MATTHEW 9:1, 18 – 19 *and* MARK 5:21 – 24 *and* LUKE 8:40

Jesus is asked to cure Jarius’ daughter

Now when Jesus, consequently, embarking in the boat, re-crossed over to *the other side*, and came again into Capharnaum, His own city; and on His return, He was welcomed with delight by the great multitude collected to Him; for they were all waiting for Him: and He was *yet but still* nearby the lake.

And behold, there cometh one of the chief rulers of the synagogue, a nobleman by the name of Jarius: and seeing Him, bowed, and fell at His feet, and earnestly appealed to Him to go to his house, because he had an only child, a daughter twelve years old, and she was dying. “My little daughter is at the point of death: *I pray Thee* come now, and lay Thy hands upon her, so that she may be made whole, and live.”

And Jesus arose, and accordingly followed him, and *so did* His disciples. But as He was going, the multitudes thronged, pressing on Him.

Faith is followed by healing – Jesus heals in response to faith

motive [] close trade relations and also a defense against anti-Hellenistic forces within Palestine or aggressive nomadic tribes in the desert regions to the east. The term ‘Decapolis’ first appears in the Christian Greek Scriptures and in the writings of Josephus and Pliny the Elder* [] as among the original ten: Damascus, Philadelphia, Rephania, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha. Of these, only Scythopolis (Beth-shean) lay West of the Jordan.

According to Eusebius, prior to the destruction of Jerusalem in 70 C.E. Christians of Judæa fled to the Decapoltan city of Pella in the mountainous region of Gilead, thereby giving heed to Jesus’ prophetic warning. – LUKE 21:20, 21. (*Refer to § 134.2 Discourse on Events of the Future: The Destruction of Jerusalem Foretold*)

* *Refer to § 65 Return Journey through Decapolis. See, MATTHEW 15:29 and MARK 7:31. Also, refer to § 66 The Deaf and Dumb Man Cured. See, MARK 7:32-37. As well, also refer to § 67 Healing and Feeding the Four Thousand. MATTHEW 15:29-39 and MARK 8:1-10.*

§ 52.2 A Woman's Faith Rewarded

MATTHEW 9:20 – 22 and MARK 5:25 - 34 and LUKE 8:41, 42

Cure of the woman with a hemorrhage who touched Jesus' cloak

And then, behold, a woman, who had suffered from a chronic hemorrhage of internal bleeding for twelve years, and had been greatly tortured under many physicians – and had spent all she possessed without relief, and was nothing bettered, but rather grew worse – having heard the things concerning Jesus, came into the crowd behind Him, and touched the fringed hem of His garment: for she thought, ‘If I can but touch His garment, I shall be saved whole.’ And, at once, the discharge of *her* blood was stanchd – the fountain dried up: and she felt in herself that she was cured of that scourge.

She acknowledges her cure

And straightway Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth, turned Him round about in the jostling crowd, and asked, “**Who is it that has touched My garments?**”

And when all His disciples denied, Peter, and the others who were with Him, said, Why, Master, the crowds besiege and press *Thee*, and You ask, ‘**Who toucheth Me?**’ But Jesus, however, said, “**Someone did touch Me: for I perceived that power had issued forth from Me.**” And He looked round about, however, to discover who had done it. But then, the woman, fearing that she could not be concealed, came forward, trembling in terror, conscious of what had happened to her;* and falling down before Him declared the truth in the presence of all the people for what cause she had touched Him, and told how she was healed immediately.

“**Daughter,**” said Jesus to her, “**be of good cheer; thy faith hath saved thee whole;† go in peace, and be saved of thy scourge.**” And that woman was saved whole from that hour.

§ 52.3 Raising the Daughter of Jarius

MATTHEW 9:23 – 26 and MARK 5:35 – 43 and LUKE 8:43 – 56

Jarius' daughter dies

While He was yet speaking, there cometh a messenger to Jarius, the chief ruler of the Jewish synagogue, from his house, saying, “Your daughter is dead; do not any further trouble the Lord.”

“**‘Fear not!’ ... only believe!**” Jesus, however, upon overhearing the message as it was delivered, said, “**And she will be saved whole.**”

* According to the Torah, she was unclean, and to be touched by her would be defilement.

† Cf. § 42 *The Sinful Woman and the Pharisee: Jesus is anointed by a sinful woman at the home of Simon the Pharisee*

The official's daughter is raised to life

And after this He allowed none to accompany Him, but Peter, James, and John the brother of James: and when He arrived at the Jarius' house, He beholdeth the noisy flute-players – minstrels *hired to make a din* for the funeral – the crowd, too, stirred, making a confused tumult, and *was* the general unrestrained commotion of *many* weeping and bewailing, lamenting her greatly. But when He was entering in with the father of the maiden and her mother *and the chosen few*, He saith unto them, “**Why this crying and commotion? ‘Begone.’ Go away! and do not weep; for the child is not dead, but only sleepeth.**” And they laughed Him to scorn, ridiculing derisions that she was dead. But He then dismissed the crowd, turning them all out; and He took the child's father and mother and His own companions, and goeth in where the maiden was. And, taking her by the hand, He spake: “**Talitha koumi!**” which when interpreted means, “**Little girl,* I**

* Talitha is the child's name; her name as meaning “Princess” – a term of endearment.

Prince Paris of Ilium (Troy) abducted and raped Helen of Sparta (age 9); after the Fall of Troy (Ilium), Helen returned to Menelaus *ancient* king of Sparta – until kidnapped (*at* age 12, and forced into marriage) to be raped by Theseus (age 50), legendary founder-king of Athens *which slew the Minoan Minotaur*. Clytemnestra (also spelled Clytaemnestra, “*famed for her suitors*”) was the daughter of Leda and Tyndareus and half-sister (or twin) of Helen *the Spartan* (of Troy). In Aeschylus' *Oresteia*, she was a *femme fatale* who murders her husband, Agamemnon – said by Euripides to be her second husband – and the Trojan Princess Cassandra, whom he had taken as a war-prize following the sack of Troy.

The immediate consequences for the victim of child rape are horrific – a complete violation of self has taken place: “*It takes away all dignity from your body, and from your soul. It is the ultimate invasion of privacy. There is nothing left. Your whole body – and all your feelings too – have been displayed against your will.*” The child feels dirty and betrayed by adults; feelings of humiliation and anger are often joined by conflict and guilt; the child may feel confused because he-or-she may have enjoyed the “sex” against his-or-her will, and *that* since the abuse might have been repeated many times, and because he-or-she had no choice but to submit, the child might also feel that they had colluded in their own rape: This confusion [] leads to feelings of guilt and self-hatred. The rape reality: Apart from the obvious physical damage done, the emotional, sexual and psychological scars last a lifetime. Child sexuality should be recognized and encouraged, which both recognizes children's rights to their own bodies, feelings and sexuality, and also prevents *future* sexual abuse. – Enabling children the freedom to explore their own sexuality, and “Children must be suitably equipped to understand their rights as full human beings! – with the ability to protect themselves.” But, the pedophile apologists seem less interested in gaining full rights for children, but rather in legalizing the sexual availability of a group of people who neither have the power nor the experience to give knowing consent.

Now Mark: According to the hadiths, Mohamet the prophet of Islam Salam – Blessed is the Holy Prophet of Islam the psychopathic mass-murderer, the sadistic caravan-raider and slave-owner, the narcissistic polygamist, a misogynist and a syphilitic pedophile *which* married a six-year-old child-bride, A'yisha Allah be pleased with her *whose virginity he'd sexually fantasized over since she was age 4*, consummating marital union with her (age 9) – he was age 54: (She remained with him nine years – *unto his death*.)

“Believers! Do not ask questions about things which if made plain and declared to you, may vex you, causing you trouble.”

Qur'an 5:101

Christopher Marlowe questions anti-Semitism, Christian presumption, and socially constructed gender roles in his play, “*The Riche Jew of Malta*,” centering on protagonist Barabas – a rich Jew – and his daughter, Abigail: Whereas Barabas is vilified and destroyed by a merciless Gentile society, Abigail, who is in love with a Gentile, is appropriated into the Christian community. Abigail's positive characteristics separate her from her father – the stereotypical “Jew”: [Cf. Leon Feuchtwanger's “*Jud Süß*”] *Note, in*

command thee, Arise.” And straightway, at that moment, the Spirit of *her* Life came back and, life so *being* returned into her, the little girl rose up at once and walked – she was twelve years old. And He commanded that *something* be given her to eat. And her parents were amazed straightway with a great amazement, overcome with happiness: but Jesus charged them that no man should know of what had been accomplished. And the report of this fame went forth into the land, through the whole of the district.

“Believe ye that I Am Able?”

§§ 53 Healing Blind Men and A Dumb Demoniac

(Probably Capharnaum.)

MATTHEW 9:27 – 34

§ 53.1 Cure of Two Blind Men.

MATTHEW 9:27 – 31

And when Jesus withdrew, passing by from thence, and as He walked two blind men followed Him, calling out, and crying, “Pity us, Son of David!” And then, when He was reached the house, the blind men came to Him: and Jesus asked them, “Do ye believe that I am able to do this?”

They answer unto Him, “Yea, Lord.”

1936, the First Hitler Youth Law, made membership compulsory for all – Jungmädel – girls ages 10 or older: The same law also made membership in the male – Jungvolk – Hitler Youth compulsory for all boys above the age of 10. Compare the Spartan women: If they passed their citizen tests, they were assigned a husband; but, because this did not happen until they were 18-20, they were more emotionally mature when they married and closer to the age of their husbands.

Marrying later than other Greek women, the Spartan women produced stronger children, if not as many. Connubial love was discouraged by the city-state, but there is evidence that some husbands and wives loved each other very much: This fact would embarrass them if it were known, a shameful weakness, so such attachments were usually kept secret. – Also, cf. the mesmerizing tale of young girl’s romance with God: Thérèse Martin was born 2 Jan. 1873, youngest of five (of nine) surviving children – all daughters – of Azelie Guérin and Louis Martin of Lisieux, France: (she suffered of intestinal problems from a very early age); she was baptized Marie-Françoise Thérèse Martin on 4 Jan. 1873 in Notre-Dame Church, Alençon, France – her eldest sister, Marie, was her God-Mother; on 28 Aug. 1877, Therese’s mother Azelie died – and Thérèse chose her sister Pauline as a second-mother. On 15 Oct. 1885, Thérèse (age 12) signed a Billet d’Admission and enrolled in L’Apostolat de la Prière – Ligue du cœur de Jésus – popular piety for the masses; she made her First Holy Communion at the Benedictine monastery, on 8 May 1884 (age 15) – the same day Pauline (Soeur Agnes) made her profession the Carmelites: Thérèse entered Carmel (9 April 1888), received the habit (10 Jan. 1889), and pronounced her vows (on 8 Sep. 1890). Saint- Thérèse de Lisieux “la petit fleur blanc” – a victim of love – suffered the suffocating disease of tuberculosis, and died on 30 Sep. 1897, gazing at her crucifix in ecstatic agony, uttering: “O I love Him – my God – I love you.” On 4 Oct. 1897, she was buried at Lisieux Carmel Cemetery. On 17 May 1925, Pope Pius XI canonized Soeur Thérèse – a saint – and, in 1997, Pope John Paul II, declared her, “Doctor of the Church.”

He then touched their eyes, remarking, “As is according to your faith, so shall the result unto you be.”

And their as their eyes opened *their* sight was restored. And Jesus sternly enjoined them, strictly charging them to “**Take care and inform no one about it.**” But they, departing, went abroad and published His fame in that entire neighbourhood.

§ 53.2 A Dumb Demoniac Restored.

MATTHEW 9:32 – 34

And then, as soon as they went forth, behold, there was brought to Him a dumb man, a demoniac. And when He had cast out the demon, the dumb man spake: and the astonished crowd marveled, exclaiming, ‘it has never so been *seen before* in Israel!’ But the Pharisees, however, remarked, ‘by the prince of the devils casteth *he* out demons: *he* is in league with *the evil one* – *himself* possessed.’

“Because of *their* Unbelief”

§ 54 The Despised Nazarene: the Prophet without Honour.

MATTHEW 13:54 – 58 and MARK 6:1 – 6a*

Rejected at Nazareth – Jesus is not appreciated in His native town

And Jesus went out from thence, and cometh into His own country; and His disciples followed Him. And when the Sabbath was come, He began to teach in the synagogue:† insomuch that, when ‘the many’ hearing Him were struck with admiration, exclaiming, “Whence hath this ‘man’ obtained this wisdom? *what mean* such mighty powers wrought by his hands?” “Is not this Joseph the carpenter’s son? is not his mother called Mary? and *only* the brother of James, and Joses, and Judah, and Simon?‡ and *his* sisters! are they not all here among us?” “Whence then hath *this man* attained all these things?” And, scandalized, embarrassed because of Him, they took offence.

But Jesus, however, said unto them, “**A prophet is not without honour, save in his own country, and among his own kin, in his own house.**”§ And He wondered at their

* Refer to § 22.1 Jesus Begins Preaching At Nazareth. See, LUKE 4:16-30. Also, refer to § 22.2 Rejection By the Nazarenes. See, MARK 6:4-6 and LUKE 4:24-30.

† Ibid. Cf. LUKE 4:17. “*And there was delivered unto Him the roll of the prophet Isaiah ...*”

‡ **His brethren.** These were the children of Mary, the wife of Cleophas, sister to our Blessed Lady, (St. Matthew 27:56; St. John 19:25) and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour. [Douay]

§ The lowliness of Jesus and his relatives proved to be a stumbling-block for the people of Nazareth. He was much different from the Messiah they expected. [Confraternity]

disbelief: and He could there do no mighty miraculous works; except *that* He cured a few sick folk by laying His hands upon them – such was their *amazing* want of faith.

CHAPTER X

TOUR OF THE DISCIPLES AND RESULTANT EVENTS

Third Circuit of Galilee, the Twelve Instructed and Sent Forth

§ 55 Jesus Tours in Galilee.

MATTHEW 9:35 and MARK 6:6b

But Jesus then passed through the midst of them and went His way, and traversed the about all the surrounding towns and villages, teaching in the Jewish synagogues, and preaching, proclaiming the Good News of the Kingdom; as well as healing all manner of mental disease and curing every sickness, disability, and infirmity.*

Jesus sends out the Twelve chosen disciples with Divine Power - commissioned to heal and instructed to preach the gospel

§ 56 Discourse on the Mission of the Twelve Disciples.

MATTHEW 9:36 – 10:16 and MARK 6:7 – 11 and LUKE 9:1 – 5

But when coming forth, however, Jesus, observing the multitudes, was moved with compassion for them, because they were harassed, abandoned and distressed, and scattered helpless as sheep not having a shepherd:† He therefore, then said unto His disciples, “*Strothe! the harvest is indeed plenteous, but the labourers are few. Pray ye, therefore, the Lord of the Harvest, so that He ‘send forth workmen’ into His harvest.*”‡

The mission of the Apostles

* Refer to § 26 Jesus Teaches throughout Galilee: Praying in Private. Cf. MATTHEW 4:23. “And rising up ... among the people”

† Cf. NUMBERS 27:17. “[] so that the Assembly of the EVER-LIVING may not be like sheep without a shepherd.” Also, cf. EZEKIEL 34:5. “... and devoured by all the wild beasts of the field, and chased!”

‡ Refer to § 82 The Mission of the Seventy Disciples. Cf. LUKE 10:1-24

And He called together unto Him *the Twelve chosen* disciples,^{*} and gave them ‘power and authority over all unclean spirits, so that they might cast them out, as well as to cure all manner of mental ailment and heal all manner of sickness and every infirmity’.

The names of the Apostles

Now these are the names of those appointed twelve disciples, whom also He now named Apostles:[†]

The first, Simon, *whom He also* surnamed Peter,[‡] and Andrew his brother; James *the son* of Zebedee, and John his brother – *and them He* surnamed Boanerges, which is, Sons of Thunder; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, surnamed Thaddæus; Simon the Cananæan, which was called the subversive Zealot,[§] and Judas, the brother of James,^{**} and Judas Iscariot, which was the betrayer who delivered Him up.^{††}

Instructions to the Twelve

These twelve Jesus sent out, and charged them, *these instructions*:

“Do not turn aside in *a way* of the heathen Gentile districts, nor enter any city^{‡‡} of the Samaritans; but rather go to *the lost sheep* of the house of Israel.^{§§} And as you travel,

^{*} Ibid. LUKE 10:1, 2. “Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither He Himself was about to come.”

[†] *Supra*, § 35 Appointment of the Chosen Twelve Associates. See, MATTHEW 10:1 - 4 and MARK 3:13 - 19 and LUKE 6:12 - 19.

[‡] **First Simon, who is called Peter.** Primacy in the Church belongs to Peter; cf. MATTHEW 16:17 - 19. “Then Jesus answered and said, ‘Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed *this* to thee, but My Father in heaven.’ And I say to thee, thou art Peter, and upon this rock I shall build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.” *Also*, cf. LUKE 22:31, 32. “And the Lord said, ‘Simon, Peter, behold! Satan has desired to have you, that he might sift you as wheat. But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren.’ *As well*, cf. JOHN 21:15 - 17. “When, therefore, they had breakfasted, Jesus said to Simon Peter, ‘*Simon, son of John, dost thou love Me more than these do?*’ He said to Him, ‘Yes, Lord, Thou knowest *that* I love Thee.’ Jesus said to him, ‘*Feed My lambs.*’ Jesus said to him a second time, ‘*Simon, son of John, dost thou love Me?*’ Peter answered, “Yes, Lord, Thou knowest *that* I love Thee. Jesus said to him, ‘*Feed my lambs.*’ Peter was grieved because Jesus said to him for third time, ‘*Simon, son of John, dost thou Love Me?*’ And he answered Jesus, ‘Lord, thou knowest all things, thou knowest *that* I love Thee.’ Jesus said to Peter, ‘*Feed my sheep.*’” [Confraternity]

[§] **Cananaean**, the surname of Simon; having no connection with the tribal name “Canaanite,” but is the Hebrew source of the Greek word for “zealot” (cf. Mark 3:18; Luke 6:15; Acts 1:13), denoting a member of a class conspicuous in its opposition to foreign power. This Simon is to be distinguished from Simon Peter. [Confraternity]

See, ACTS 1:13; concerning ‘The Ascension.’

^{**} See, JUDE 1

^{††} Refer to § 35 Appointment of the Chosen Twelve Associates. See, MATTHEW 10:2-4 and MARK 3:16-19 and LUKE 6:13-16

^{‡‡} Confraternity has “towns.” The Greek text has “a town.” [Confraternity]

^{§§} Refer to § 64 Withdrawl toward Tyre and Sidon: The Faith of the Syrophœan Woman Rewarded. See, MATTHEW 15:21-28 and MARK 7:24-30

preach, proclaiming *that* ‘the Kingdom of Heaven is a fact at hand!’* Restore the feeble, heal the sick, cleanse the lepers, cast out demons, raise the dead; freely ye have received without cost, give freely without charge. And He said unto them, ‘Provide no scrip nor money: neither gold, nor silver, nor copper in your purses; nor yet girdle a bag for *the* journey, nor bread’; and *saith He*, ‘Put not on two tunics, nor shoes, but *go* shod with sandals; take nothing with you save only a staff.’† And address no man salutations thy way along the road: for the labourer is worthy of his hire.’ When you come to any town or village, look for some trustworthy person in it who is willing to welcome you, and make your home there until you leave. And into whatsoever house ye enter first, first say, respectfully, ‘Peace *be* to this house.’‡ And if a Son of Peace be there, worthy, your peace shall be *restful*: but if *you are not so blest*, let your peace return to you again.§

And as many families whosoever receive ye not, nor listen to your discourse of *Glad Tidings*, when you depart from that place, home or town, and shake off the dust under thy foot for a testimony warning them. Howbeit I say unto you, ‘Verily, it shall be more tolerable for the land of Sodom and Gomorrah to endure in the Day of Judgment, than for that city.’**

Behold! I now send you forth as sheep into the midst of wolves: be ye therefore wise as cautious serpents, yet simple,†† guileless as harmless doves.”‡‡ And he began to send them forth two-by-two.”

§ 57 Discourse on the Mission of the Twelve Disciples (*concluded*).

MATTHEW 10:17 – 11:1 (*and* MARK 6:12, 13 *and* LUKE 9:6)

Jesus warns the missionaries of the coming persecutions that lie ahead§§

Opposition foretold

“But beware! take ye heed to guard yourselves from *those* men: for they shall lay their hands on you, and deliver you up to councils, and in their synagogues the Jews will scourge you; yea, and you will be beaten in the presence of governors and kings, brought to trial for My name’s sake, so that you may give evidence to them about Me. ‘It shall turn unto you for a testimony of the Glad Tidings to be first proclaimed among all the heathen Gentile nations.’

But when they betray you and deliver you up, do not trouble anxious how or what you will speak: for in that hour you will be given instructions on whatsoever to say: for it

* Cf. Revelation 22:7, 12 – 16, 20. “Behold! [] I it Am Quick Become.”

† **Staff**, probably the cudgel used by shepherds [*Confraternity*] – with a “crook” to hook sheep and a point to fend off. Of the Synoptic Gospels, only Mark exempts *not* a walking-stick.

‡ Added in many Greek and some Latin manuscripts are the words, “Peace *be* to this house.”

§ **Thence depart** is the reading in the Greek (i.e., leave that house where you were enjoying hospitality.) [*Confraternity*]

** Refer to § 42 The Sinful Woman and the Pharisee. See, LUKE 7:36-50

†† **Simple**. That is, harmless, plain, sincere, and without guile. [Douay]

‡‡ Refer to § 82 The Mission of the Seventy Disciples. Cf. LUKE 10:3 – 6, 7, 12.

§§ The conditions described in vv. 17 – 39 are those of a later time than this first mission of the Twelve Apostles. [Jerusalem Bible]

is not ye that speak, but the Holy Spirit of *your* heavenly Father that speaketh from within you.* And brother shall betray up brother to death, and the father his child; and children will rise up against their parents, and brethren, and kinsfolk, and friends; and some shall they cause to be put to death – and some of you, too. And ye shall be hated of all men for My name’s sake ... but whoever that endureth to the end, the same shall be saved: and not a hair of your head shall perish. ‘In your patience ye shall win your souls.’†

But when, however, they persecute you in this city, flee into the other: for verily I say unto you, ‘Amen! Ye shall not have finished going through *all* the cities of Israel, until the Son of Man *quick become*.’

Disciple not above his teacher

“The scholar is not greater than the teacher, or a slave above the master. It is enough for the scholar to become equal to the teacher, and the slave *free* as the master. If they have called ‘the Master of the House’ Beelzebub,‡ Prince of Evil! how much more, rather, *shall they malign* the attendants of His household!§ *For the time is quick become whence the plain truth will be revealed, and their secret plots will become public information.*

Open and fearless speech – whom to fear

Confidence in Divine protection

“So be not therefore afraid of them: for there is nothing concealed that will not be revealed; or anything hidden and private which shall not become publicly known.** What I say to you in the darkness, speak ye in the daylight, and what is whispered into your ear, proclaim it upon the housetops.

They should reverence God but have no fear of man

“And be not afraid of them which kill the body, for they are not able to kill the soul: but rather fear Him who has authority to destroy both soul and body in Gehenna, the *Pit of Hell*.

Are not two sparrows sold for a penny? and not one of them has fallen to the ground without *your* Father’s Will! but the very hairs of your head are numbered.††
‘Fear not’ ... therefore! ye are of more value than many sparrows.

Confessing and denying Christ

* Refer to § 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity. See, LUKE 12:1 – 12.

† Refer to § 134.2 Discourse on Events of the Future: Signs of the End. See, MATTHEW 24:4-13 and MARK 13:5-13 and LUKE 21:8-19.

‡ See MATTHEW 9:34

§ Refer to § 38.2 The Characteristics of the Kingdom: Sincerity. See, MATTHEW 7:1 – 7:20 and LUKE 6:37-45

** Refer to § 47.3 The Light and How To Use It. See, MARK 13:21 – 25 and LUKE 8:16 – 18.

†† Refer to § 134.2 Discourse on Events of the Future: Signs of the End. See, MATTHEW 24:4 – 13 and MARK 13:5 – 13 and LUKE 21:8 – 19.

“Consequently, whoever publicly declares a confession in Me before men, in him will I also recognize and confess before My Father Who is in heaven: but whosoever shall deny Me before men, him will I also deny before My Father Who Is *in heaven*.^{*}

The Prince of Peace comes to cause of dissention – Jesus brings not peace, but a sword

We must give up all for Christ

“Do not presume to imagine that I have come to cast peace forth upon the earth; ‘I came not to cast *forth* peace, but a sword!’ For ‘I have come to set a man at variance[†] with his father, and the daughter against her mother, and the bride against her mother-in-law: and the enemies of every man *shall be* of his own household.’

Renouncing self to follow Jesus

“Whoever loveth father or mother more than Me is not worthy of Me: and whoever loveth son or daughter more than Me is not worthy of Me.[‡] And whoever will not take up *the* cross and follow after Me is unworthy of Me.[§] Whoever hath found *his* life shall lose it; but whoever loseth his life for My sake shall find *his soul* alive.^{**}

Rewards

Blessings for the Apostles’ benefactors

“Who receives you, receives Me, and whoever receiveth Me receiveth Him that cast Me forth.^{††} When a man receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and whoever receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward.^{‡‡} And whosoever shall give one of the least of little children but a drink of cold water because in My Name ye are a disciple, verily

^{*} Refer to § 47.3 The Light and How To Use It. See, MARK 13:21 – 25 and LUKE 8:16 – 18. As well, refer to § 73 Some Costs of Discipleship: Renouncement of Self: The Declaration of Peter’s Acknowledgement. See, MATTHEW 16:24 – 28 and MARK 8:34 – 9:1 and LUKE 9:23 – 27.

[†] ***I came to set a man at variance &c.*** Not that this was the end or design of the coming of our Saviour; but that His coming and His doctrine would have this effect, by reason of the obstinate resistance *that* many would make, and of their persecuting all such as should adhere to Him. [Douay]

[‡] Refer to § 95 Phases of the Mission of Jesus: The Effect of the Work of Christ. See, MATTHEW 10:34 – 36 and LUKE 12:51 – 53.

[§] Refer to § 104 Counting the Cost of Discipleship. See, LUKE 14:26 – 27.

^{**} Refer to § 73 Some Costs of Discipleship: Renouncement of Self: The Declaration of Peter’s Acknowledgement. See, MATTHEW 16:24 – 26 and MARK 8:34 – 37 and LUKE 9:23 – 25. As well, refer to § 112 The Day of the Son of Man: Premonitory Signs. See, LUKE 17:33.

^{††} Refer to § 78.1 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Meekness. See, MATTHEW 10:40 and MARK 9:37 and LUKE 9:48.

^{‡‡} To do anything for one of Christ’s disciples is to do it for Christ. The union of Christ and the members of His ‘*Mystical Body*’ is very close: in a way they are identified. [Confraternity] Refer to § 82.1 The Mission of the Seventy Disciples. See, (MATHEW 10:40 and) LUKE 10:15.

indeed, I say unto you, ‘Amen! *that* such good and godly men shall in no wise go unrewarded.’”*

Conclusion

Now when it came about to pass that when Jesus had made an end of giving instruction to His twelve disciples, He dismissed them to teach and preach in their own towns;[†] and taking their departure, they went throughout the neighbouring villages, evangelizing the gospel that *men* should repent. And they cast out many demons, and anointed with oil many sick people, healing everywhere.

§§ 58 Herod Antipas supposes Jesus to be John *the Baptizer*

MATTHEW 14:1 – 12 and MARK 6:14 – 29 and LUKE 9:7 – 9

§ 58.1 Fate of John *the Baptizer*: The Alarm of Herod.

MATTHEW 14:1 – 2 and MARK 6:14 – 16 and LUKE 9:7 – 9[‡]

Herod wonders afraid that Christ is John the Baptizer – the Teacher of Righteousness

At that season Herod the tetrarch[§] heard *thereof* the report concerning all that was done *by* Jesus, for His reputation had become publicly known: and Herod was much perplexed, because that it was said by some, This is John *the Baptizer* who hath risen from the dead; and therefore do the miraculous powers shew themselves through His hands. But some others maintained, It is Elijah who has appeared; and by others, *It is* a prophet, *even* as one of the prophets of old, risen again. But Herod, however, said to his officials at court, John I beheaded: but who is this? about whom I hear such strange reports? And he endeavoured to find a way of seeing Jesus.

§ 58.2 (The Murder of) John *the Baptizer* – beheaded.

MATTHEW 14:3 – 12 and MARK 6:17 – 29

Herod's guilty conscience

* Refer to § 78.3 Discourse on Standards of Greatness: On Forgiveness – Nobility Illustrated. See, MATTHEW 10:42 and MARK 9:41.

† Cf. MATTHEW 11:1. See *supra*, § 56 Discourse on the Mission of the Disciples.

‡ Refer to § 71 Opinion of Disciples about Jesus: The Promise to Peter. See, MATTHEW 16:13 – 16 (- 20) and MARK 8:27 – 29 (- 30) and LUKE 9:18 – 20 (- 21).

§ Literally, ‘the Tetrarch’ – he was one of the four ‘kings’ over the area, his sovereignty being Galilee and Peraea. [Living Bible] ***Tetrarch***. This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom: as Herod then ruled over Galilee, which was but the fourth part of the kingdom of his father. [Douay]

For Herod himself had sent forth and laid hold upon John and had him bound, and put *him* in prison for the sake of Herodias, his brother Philip's wife: for he had married her. For *the Baptizer* said unto him, "It is not lawful for thee to have thy brother's wife."^{*} So Herodias was furious and nursed a quarrelsome grudge, setting herself against him; and she consequently desired to murder him, but *she* was not able to kill him for Herod feared the multitude, because they counted him as a prophet: and *so* Herod knowing that John *the Baptizer* was a righteous man, just and holy, kept him safe. And when *hearing that* he did many things, he was much perplexed: and gladly listened to him, and gladly did many things willingly when he heard him.

But upon the arrival of a convenient day, suitably come, that Herod on his birthday made a festive supper to his lords, and the *chiliarchs*,[†] and the chief of the citizen estates of Galilee; and when the daughter of the said Herodias herself came in and danced in the midst, she pleased Herod and them that sat at meat with him; whereupon 'he promised with an oath' to give her, 'Whatsoever' she should ask, saying, "Ask of me 'whatsoever' thou wilt, and I will it thee!" And the king sware *this* unto the girl, *saying* "Whatsoever thou shalt ask of me, I will give thee, unto the half of my kingdom."

And then, running out, she said unto her mother, "What shall I ask *for*?" And Herodias said, "Ask *for* 'the head of John *the Baptizer*.'" And straightway the girl came in with due haste unto the king, being *thus* put forward by her mother, and asked, saying, "I will that thou forthwith give me in a charger the head of John *the Baptizer*!" The king was exceedingly sorry; *but* for the sake of his sworn oaths, and of his guests which sat at meat *with him*, he would not reject her and, deeply distressed, Herod commanded it to so be given. And straightway the king sent forth a soldier of his guard, commanded to "execute *the Baptizer* 'and bring *me* his head *in a charger*.'" ^{*}

And the soldier accordingly went and beheaded John in the prison, and the head of 'the Teacher of Righteousness' was brought in a charger, and given to the damsel: and she gave it to her mother. And then, when his disciples of John heard *thereof*, they came and took up possession of his body, and laid it in a tomb: and they went and told Jesus.

First Withdrawal from Herod's Territory and Return

(Spring, 29 CE)

§ 59 Report of Associates on Their Tour.

^{*} Refer to § 17.3 Statement of the Work of John: The Real Baptizer. Cf. LUKE 3:19 and MARK 6:18 and LUKE 3:19 = LEVITICUS 18:16 and 20:21. "You shall not uncover the sexuality of your brother's wife, because it is the nakedness of thy brother." "And, the man who takes the wife of his brother doth an unlawful thing, in uncovering the sexuality of his brother: they shall be exposed - *childless*."

[†] Gr., *military tribunes* (or *high captains*).

Subdivision A

Return of the Twelve and Retirement to the East Shore of Galilee.

MARK 6:30 – 31 *and* LUKE 9:10*

JOHN 6:1

The Twelve apostles return and tell their stories; but the huge crowds make rest impossible

And the apostles, when they returned, gathered themselves together unto Jesus; and declared unto him all things whatsoever they had done, every detail, and whosoever they had visited and taught. And when Jesus had heard *of* it, He saith unto them, Come ye yourselves, retire privately with Me, apart into a quiet desert place, and rest *Ourselves* a little while: for many were coming and going, incessantly, so that they had no leisure so much as to eat. Thence took He them quietly away in a boat. And together they withdrew apart into the quiet desert, a solitary place owned by the city called Bethsaida

Subdivision B

§ 60 Teaching and Feeding the Multitude of Five Thousand Men.

MATTHEW 14:13 – 23 *and* MARK 6:32 – 46 *and* LUKE 9:11 – 17

JOHN 6:2 - 14

Jesus welcomes the tired and hungry crowds, teaches, heals and feeds them

Hunger of the crowd

But many *of the people* who saw them going *thereof*, recognized and knew *them*, and perceiving where, they ran together, following on foot from all the towns ... and out-went Him, getting there ahead of Him. And so upon disembarking, when Jesus came forth He saw a great multitude, and His heart went out to them, filled with pity, thus had He compassion on them, because they were as sheep not having a shepherd: welcoming them, He began to teach them many things about the Kingdom of God, and them that had need of healing He healed.[†] And when many hours had passed, and the day began to wear away, now far spent, the sun *had* began to set and even was come, the Twelve disciples came unto Him, saying, “The place is a desert, and the time is already past late: dismiss the multitude! send them all away, so that they may go into the surrounding wilds to find lodging thereat the farms and villages round about, and so that they might buy

* For another record of a report on a Tour, cf. § 82 The Mission of the Seventy Disciples. See, LUKE 10:17 (- 20).

[†] Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, MATTHEW 9:36. Cf. MARK 6:34 = NUMBERS 27:17 *and* EZEKIEL 34:5. “[] so that the Assembly of the EVER-LIVING may not be like sheep without a shepherd.” And, “[] ... devoured by wild beasts.”

themselves victuals somewhat to eat, for they have nothing here because this is a remote and lonely place.”

But Jesus answered, and said unto them, “**They have no need to go away; give ye them victuals to eat yourselves.**”

And they responded unto Him, protesting, “We have nothing *here*, except five loaves and two fishes, except we should go and buy two hundred pennyworth* of bread, and give to this whole crowd for them to eat?” (About five thousand men were there.)

Jesus feeds the five thousand

And He saith unto them, “**How many loaves have ye? go and see. Bring them hither to Me.**” And He commanded His disciples, “**Make it that all the multitudes should sit down upon the green grass in companies of about fifty each.**” – for there were about five thousand men. And they did so, and made them all sit down in ranks, by hundreds, and by fifties. And Jesus took the five loaves and the two fishes, and looking up to heaven *He* blessed God, thankful for them, and brake the loaves; and *He* gave to the disciples to set before the multitude; and the two fishes divided He among them all. And they did all eat as much as they wanted, and were all filled to satisfaction and content: and there was taken up the fragments which remained over to them of the broken pieces, twelve great basketfuls, and also of the fishes. And now those who had eaten were numbered about five thousand men, besides women and children.

He immediately constrained His disciples to straightway embark into the boat, and to proceed before Him unto the other side to Bethsaida, while He Himself dismisseth the multitude and sendeth them away: for they understood not concerning the loaves, but their hearts were hardened.[†] Directly, He insisted on the disciples getting aboard their boat and going on ahead to the other side; and after, He sent the multitudes away. Quite alone *now*, Jesus departed up into the mountain apart to pray.[‡]

Subdivision C

§ 61 *The Twelve Try to Row Back Across the Sea of Galilee: Jesus Walks upon the Water.*

MATTHEW 14:23 - 33 and MARK 6:47 – 52

JOHN 6:15 - 21

Jesus again shows His Power over the forces of nature – walking on water, and Peter with Him

And during the evening the boat was in the midst of the sea, many furlongs distant from the land, and He alone there upon the land. And seeing them distressed by the waves, straining in rowing, struggling for the wind was contrary unto them: about the fourth watch of the night[§] – *so*, sometime between three and six o’clock in the morning –

* Or, “*denarii*,” a day’s wages for a labourer. [RSV] The word in Greek denotes a coin worth about eight pence halfpenny. In this instance, about “eight months of a man’s wages.” [NIV]

[†] See, MARK 6:52.

[‡] Cf. § 71 Opinion of Disciples about Jesus: The Promise to Peter. See, LUKE 9:18.

[§] FF About three o’clock in the morning. 3 to 6 a.m. [Jerusalem Bible]

Jesus cometh unto them walking upon the sea; and He would have passed by them: but the disciples, when they saw Him walking on the water, were troubled, and supposing *it* was a ghost, and shaking with terror, *they* cried out for fear: “It must be an apparition!” But Jesus, however, straightway spake with them, and saith unto them, “**Take courage! Be not afraid. Be of good cheer: it is I.**” And Peter answered Him, and said in reply, “Lord, if it be Thou; bid me come unto Thee upon the waters.” And Jesus said, “**Come!**” And Peter accordingly went down from the boat, and walked upon the waters towards Jesus. But when he saw the boisterous strength of the wind’s fury, he became afraid, panicked, and in hesitating, began to sink; he cried out, “Lord save me!”

Jesus at once stretched out *His* hand, caught hold of Peter, and lifted him up, and saith unto him, “**O thou man of little faith! wherefore didst thy faint heart doubt?**”

And when they were gone up into the boat, the wind lulled. And those that were in the boat *with Him* were sore amazed, utterly astounded in themselves, dumbfounded beyond measure, and wondering; for they had not understood *about* what ‘the incident of the *miraculous* loaves of bread’ meant, but their hearts were hardened; their minds were still closed in the dark. And to Him they, awestruck, *all* came; *and* paying homage to Jesus, they *all* said, “Of a truth, indeed! Thou art the Son of God.”

§ 62 Many Sick Brought to Jesus: *other miracles* in the Land of Gennesaret.

MATTHEW 14:34 - 36 *and* MARK 6:53 – 56

Jesus heals the sick in Gennesaret

And so when they had crossed over to the land, they arrived in Gennesaret,* and moored to the shore. And when they were disembarked from out of the boat, straightway *the people* recognized Jesus, and sent into that entire entire region round, scouring *all* the neighbourhood of that whole country-side about, and began to carry on their pallets those that were sick, unto Him where they heard He was. And whithersoever He entered, into farmsteads, villages, or into cities, or into the country, they laid the sick in the open marketplaces, and they besought Him, begging, imploring that they might only touch the border fringe of His garment: and as many as touched *it* were restored whole, completely cured and made well.

Discourse on Spiritual Food and True Discipleship. Peter’s Confession.

(At the Jewish synagogue in Capharnaum.)

JOHN 6:22 - 71

* *Confraternity text* has Genesar.

PART SIXTH
FROM THE THIRD PASSEVER UNTIL OUR LORD'S ARRIVAL
AT BETHANY
(Time: one year less one week.)

CHAPTER XI
DEMAND BY PHARISEES FOR CONFORMITY AND CREDENTIALS

Growing tension – Jesus exposes the danger of man-made traditions

§ 63 Concerning Traditions about Defilement: Table Etiquette – *clean or unclean?*
True and False Religion.

Jesus Fails to Attend the Third Passover.

Teachers of the Torah reproach Him for disregarding tradition.
(Galilee, probably Capharnaum, Spring 29 CE)

MATTHEW 15:1 – 20 and MARK 7:1 – 23
JOHN 7:1

The teaching of 'the dangers of the ancestor traditions of the Pharisees'

Christ refutes the Pharisees

And then there gathered together unto Jesus the Pharisees and certain of the Teachers of the Torah, lawyers and scribes which had come from Jerusalem; and seeing that some of His disciples ate their bread with common, that is, unwashen, hands, for the Pharisees, and all the Jews, except they scrupulously wash their hands diligently, *even* sprinkling themselves up to the elbow, eat not, in accordance to the elder tradition:^{*} and returning from the public places, if they do not wash, they will not eat; and many other observances they have received to hold, the *baptizings* of cups, pots, and brazen vessels, *and lounge couches*. The Pharisees and the Teachers of the Torah therefore asked Him, “Why walk not thy disciples according to the traditional rules of the ancestors? for they wash not their hands when they eat bread. but transgress with their common hands?”

^{*} The traditional teaching, including many additions to and extensions of the Torah. [Jerusalem Bible]

And Jesus answered, saying in reply unto them, “Why do you also transgress? abandoning the commandment of God by means of interest in your own traditional observances? for God commanded, ‘HONOUR THY FATHER AND THY MOTHER;’* HE WHO NEGLECTS FATHER OR MOTHER, LET HIS END SURELY BE DEATH.’”† And He further said unto them, “You very finely throw aside the command of God, so that you may stick to your own regulation! But you say, ‘Whosoever shall say to his father or mother, “That wherewith thou mightest have been profited by me is Korban, that is to say, ‘a gift’ Given to God – a tithing consecrated;‡ and then he is free: will you no longer allow him to suffer aught of duty to his father or his mother.’ Ye have very finely made void the Law of God because you set aside the commandment of God by thy regulation; tradition which you have distorted and delivered down: and many such like things you do. You hypocrites! well did Isaiah prophecy of you, as it is written,

“THIS PEOPLE COME NEAR TO ME WITH THEIR MOUTH,
AND HONOUR ME WITH THEIR LIPS;
BUT THEIR HEARTS RUN FAR AWAY FROM ME,
SO IN VAIN DO THEY WORSHIP ME,
TEACHING AS *THEIR* DOCTRINES THE PRECEPTS OF MEN.”§

* ‘Duty’ translated as ‘honour,’ but the word implies a respect expressed in practical ways. [Jerusalem Bible] FF Cf. EXODUS 20:12. COMMANDMENT FIVE: “Honour your father and your mother, that your days may be long in the land which the EVER-LIVING GOD will give to you.”

† FF Cf. EXODUS 21:17. “Whoever curses his father or mother; he shall be put to death.” Also, MATTHEW 15:4 and MARK 7:10 = EXODUS 20:12 and DEUTERONOMY 5:16 and LEVITICUS 20:9. “Honour your father and your mother, as your EVER-LIVING GOD commanded you, so that your days may be lengthened, and that you may prosper upon the land which your EVER-LIVING GOD gives to you.” And, “Whatever person outrages his father or his mother, let him be put to death. The blood of the outrager of his father or mother is upon himself.” And, PROVERBS 20:20 – “If one curses his father or mother, his lamp will go out at the coming of darkness.” *His lamp will go out*: misfortune, even death, awaits him; cf. PROVERBS 13:9 (& EXODUS 21:17): “The light of the just shines gaily, but the lamp of the wicked goes out.” *Light ... lamp*: symbols of life and prosperity; cf. PROVERBS 4:18f. – *it is a light that grows brighter*: “The way of the wicked is like darkness; they know not on what they stumble.” Also, EPHESIANS 6:2; “Honour thy father and thy mother – such is the first commandment ‘with a promise.’” [Confraternity]

‡ Property dedicated in this way could not be passed to another person. [Jerusalem Bible] *A gift, &c.* That is, the offering *that I shall make to God*, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves; by exempting children from giving any further assistance to their parents, if they once offered to the temple and to the priests, that which should have been the support of their parents. But this was a violation of the Law of God, and of nature, which our Saviour here condemns. [Douay]

§ MATTHEW 15:8 – 9 and MARK 7:6 – 7 = ISAIAH 29:13. Ode 44: Denunciation of Hypocrisy. “Now the Almighty demands ... [] their reverence is worthless to Me; - It teaches the doctrines of men!” [Fenton] *Commandments of men*. The doctrines and commandments here reprehended are such as are either contrary to the Law of God, (as that of neglecting parents, under pretense of giving to God), or are at least frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c., without regard to the purity of the heart. But as to the rules and ordinances of the Holy Church, touching fasts, festivals, &c., these are no ways repugnant to, but highly agreeable to God’s Holy Word, and all Christian piety: neither are they to be counted among the *doctrines and commandments of men*; because they proceed not from mere human authority; but from that which Christ has established in His Church (‘Triumphant’); whose pastors He has commanded us to ‘hear and obey’ even as Himself. LUKE 10:16; “He who hears you, hears Me; and he who rejects you, rejects Me; and he who rejects Me, rejects *INESS* which sent Me.” MATTHEW 18:17; “And if he refuse to hear them, appeal to the Church, but if he refuse to hear even the Church, let him be to thee as the heathen and the publican.” [Douay]

Superficial and true cleanliness

The things that make a person unclean and clean

Disciples warned to shun the Pharisees

And Jesus called to Him the multitude again, and said unto them, “Hear Me all of you! Listen and understand! There is nothing from without the man, which going into him can defile him: but on the contrary, the things which proceed out of the mouth are those that corrupt him. ‘If anyone has ears to hear, let him listen.’”^{*}

Then came His disciples, however, approaching Him, and *these* said unto Him, “Knowest Thou that the Pharisees were deeply shocked and offended when they heard this saying?”

But He answered, and said, “Every planting which My heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides of the blind; both shall fall into a pit.”

And when He was entered into the house from the multitude, His disciple Peter said unto Him, “Declare unto us the parable.”

But Jesus replied, “Are ye without understanding even yet? Perceive ye not, that whatsoever from without goeth into the mouth of man, *it* cannot defile him; because it goeth not into his heart, but into his belly, and is cast into the draught?” – *saith He this*, “making all meats clean.” And He said, “But the things which proceed out of the mouth come forth out of the heart; and they corrupt the man. For there come from within the heart the wicked thoughts of the immoral intellect: deceit, lasciviousness, murders, adulteries, fornications, thefts, avarice, perjuries, blasphemies, false witness, slander, profligacy, an evil eye, railings, pride, arrogance, foolishness, and recklessness: all these evil things proceed to corrupt from within, and defile the man. ‘But to eat with unwashen hands defileth not the man.’”[†]

Second Withdrawl from Herod’s Territory

^{*} ***Not that which goeth into &c.*** No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul: but sin alone; or a disobedience of the heart to the ordinance and Will of God. And thus when Adam took the forbidden fruit, it was not ‘*the apple*’ which entered into the mouth, but the disobedience to the Law of God which defiled him. The same is to be said if a Jew, in the time of ‘the old law’, had eaten swine’s flesh: or a Christian convert, in the days of the apostles, contrary to their ordinance, had eaten blood: or if any of the faithful at present should transgress the ordinance of God’s Church, by breaking the fasts: for in all these cases the soul would be defiled; not indeed by that which goeth into the mouth; but by the disobedience of the heart, in willfully transgressing the ordinances of God, or of those who have their authority from God. [Douay]

[†] Jesus enunciates a principle which will eventually free Christians, not only from the rabbinical traditions, but from the law concerning *clean and unclean food*. The Apostles themselves did not know, until they received further revelation, that they were freed from this law. Cf. Acts 10 – 11. [Confraternity]

§ 64 Withdrawl toward Tyre and Sidon: The Faith of the Syrophœnician Woman Rewarded.

MATTHEW 15:21 - 28 *and* MARK 7:24 – 30

A gentile woman's faith in Jesus

And from thence Jesus arose, and withdrew into the borderland territory of Tyre *and Sidon*.^{*}

Faith Healing of a Syrophœnician Woman's Daughter

And going to a house, He entered in, and would have no one to know it; but He could not be hid: for at once, behold! a certain pagan Canaanitish woman, whose little daughter was possessed by an unclean spirit, and having heard of Him, came running out *from the borders* and fell down at His feet, crying at the top of her voice, saying, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with demon-possession." Now the woman was a heathen Gentile, a Greek, *and* a Syrophœnician by race; and she besought Him that He would cast forth the demon out of her daughter. But He answered her not a word. And the disciples came and besought Him, saying, "Send her away; for she crieth after us. In reply, however, He answered, saying, "I was not sent but unto *the lost sheep* of the house of Israel." But she approaching paid Him homage, saying, "Lord! help me!"

And He said unto her, "Let Me first satisfy My children; for it is not meet to take the bread from My children, and fling it to *the* whelps!"[†] But she answered, and saith unto Him, "Strothe, Lord: yet even the dogs are permitted to eat of the crumbs which fall from their master's table."

Then Jesus exclaimed, in reply unto her, "O noble woman! how firm your great faith! Let it be done unto thee even as thou wilt. Go thy way; the demon is gone out of thy daughter." And her daughter was healed from that hour: and she went her way, returning to her house, and found her daughter lay resting on the bed, the demon gone out.

§ 65 Return Journey through Decapolis.

(MATTHEW 15:29 *and*) MARK 7:31

Another Avoiding of Herod's Territory

And when Jesus departed thence, going out from the borders of Tyrian territory, and *come* through Sidon nigh unto the Sea of Galilee, through the midst of the coastal district of Decapolis.

^{*} The departure of our Lord for the region of Tyre and Sidon begins a period of His Life in which He devotes Himself chiefly to the instruction of the Apostles. [*Confraternity*]

[†] Refer to § 56 Discourse on the Mission of the Twelve Disciples. MATTHEW 15:24 *and* MARK 7:27.

§ 65 The Deaf and Dumb Man Cured.

MARK 7:32 – 37

Jesus restores speech and hearing to a deaf and dumb man

And they then bring unto Him one that was deaf, which had a stammering impediment in his speech and was unable to speak intelligibly; and they beseech Him to lay His hand upon him. And, so taking him aside from the crowd privately, He placed His fingers into his ears, and having spat, He touched his tongue; and looking up to heaven, He sighed deeply, and saith unto him, Ephphatha! that is *in Aramaic*, Be opened! And his ears were opened immediately, the bond of his tongue was loosed, and he spake quite plainly.

And He charged them that they should tell no one; but the more he urged them, so much the more persistently they published *it*. And their astonishment was so intense, beyond measure, which they kept exclaiming, How admirably wonderful; He doth all things well: He maketh even the deaf to hear, and the dumb to speak!

§ 67 Healing and Feeding the Multitude: Four Thousand Fed.

MATTHEW 15:29 – 39 and MARK 8:1 – 10

Jesus heals the suffering: Cures near the Sea of Galilee

And when Jesus removed from there, He came along the shore of the Sea of Galilee, and He ascended up into the mountain, and there sat down. And there came unto Him great crowds, having with them those which were crippled lame, and others yet who were blind, the deaf and dumb, and the maimed as well, and many others; and *all* these they simply cast down at the feet of Jesus, and He restored them: insomuch that the multitude wondered, observing the maimed made whole, the mute both spoke and heard, the blind saw *with new eyes*, and those which were crippled lame *now* walked: and they glorified the God of Israel.

Jesus again has compassion on the crowd, feeds the people miraculously, and heals many people

In those days, there was another occasion when there was a great multitude collected; and as they had nothing to eat, Jesus called His disciples *unto Him*, and saith unto them, “*I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and if I therefore send them away to their homes haply fasting, they will faint on the way; and some of them are come from afar.*” And His disciples answered Him, “Whence shall we have so many loaves in this lonely desert place as to be able to fill so great a multitude?”

And Jesus saith unto them, “*How many loaves have ye?*”

And they replied, “Seven. and a few small fishes.”

Second miracle of the loaves

And He accordingly commanded the multitude to be reclined upon the ground; and He took the seven loaves, and having given thanks, he brake, and gave to His disciples, to set before the multitude; and the disciples set *them* before the multitude. Besides, they also had those few small fishes to distribute; and having blessed, He ordered these also to be distributed. And they did eat *to heart's content*, and all were satisfied: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, besides women and children. And then having dismissed the multitudes, He straightway entered into the boat with His disciples, and came into the parts of Dalmanutha.*

Third Withdrawal from Herod's Territory

Subdivision A

(Magadan and Bethsaida; probably Summer, 29 CE)

§ 68 Concerning the Pharisee's (and Sadducee's) Demand for Signs from Jesus.

MATTHEW 16:1 – 4 and MARK 8:11 – 13

Jesus again refuses the Pharisees to give a miraculous sign from heaven

And the Pharisees and Sadducees[†] then came forth to test Jesus in discussion, and began to question with Him, seeking of Him to shew them a sign from heaven of God's approval, and so tempting Him.[‡] But, in response, however, He said unto them, “**When evening comes, you say, ‘It will be fair weather to-morrow: for the sky is fiery red.’ And whence the morning comes, you say, ‘It will be foul weather to-day: for the sky is fiery red and lowering.’ You pretenders! O ye hypocrites! you know how to discern the face of the heaven; but ye cannot discern the obvious signs of the times.**”[§] But sighing deeply in His spirit, He said, “**Why doth an wicked and adulterous generation seek after a sign? verily I solemnly say unto you a truth, ‘There shall be no further proof given unto this wicked and unbelieving nation; but the sign of Jonah.’**”^{**} And leaving them, Jesus again entered into *the boat* and departed, returning to the other shore.

* *Some witnesses give Magadan, others give Magdala.*

† Jewish politico-religious leaders of two different parties. [Living Bible]

‡ Cf., MATTHEW 12:38. *Refer to § 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples. As well, refer to § 86 A Charge of Alliance with Satan: A Warning against Dissension. See, LUKE 11:16.*

§ Cf., § 96 The Premonitory Signs of the Times. *See, LUKE 12:54 – 56.*

** *Refer to § 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples. See, MATTHEW 12:39. As well, refer to § 88 Pharisees Demand Signs from Jesus: Jonah and the Queen of the South as Examples. See, LUKE 11:29 – 32. Cf., JONAH 3:1 – 4. “Then the command of the EVER-LIVING came to Jonah ... [] and proclaimed, Four days hence Nineveh will be overthrown!”*

§ 69 Concerning the Leaven of the Pharisees.

MATTHEW 16:5 – 12 *and* MARK 8:14 – 21

The yeast of the Pharisees and the Sadducees (and of Herod)

And, when His disciples were come over the water, upon reaching the other side, the disciples realized that they had forgotten to provide themselves with bread; and they had not with them in the boat but more than one loaf. And Jesus charged them; saying unto them, “Take heed! beware! guard to keep free of the leaven of the Pharisees (and the Sadducees), and of the ferment of Herod.”

And they then reasoned among themselves, one with another, remarking, “It is because we have brought no bread.” Jesus perceiving their skepticism, however, saith unto them, “Why reason? O ye of little faith, among yourselves, because you have brought no bread? Do you not yet perceive, neither understand? have ye your hearts hardened? Having eyes, see ye not? and having ears, hear ye not? * and do you not remember? When I brake up *those* five loaves among the five thousand men, how many baskets full of broken fragments took ye up?”

They say unto Him, “Twelve.”

“And now! when I broke up the seven loaves for the four thousand men. how many basketfuls of broken fragments took ye up?”

And they said unto Him, “Seven.”

And He said unto them, “Are your minds so dull? Do ye not yet understand? How is it that ye do not perceive that I spake not to you concerning bread? but about avoiding the leaven of the Pharisees (and Sadducees).”

Then they fully comprehended that Jesus had bade them not *to* ‘beware the leaven of bread dough’ in the ordinary sense, but *to* ‘guard against the doctrine of the Pharisees (and Sadducees), and of their wrongful teachings, which is hypocrisy.’ †

§ 70: The Blind Man of Bethsaida Cured.

MARK 8:22 – 26

Jesus restores sight

And when they come unto Bethsaida, some of the people brought to Him a blind man, and beseeched Him to touch him. And so, taking hold of the blind man by the hand, He led him out of the village; and having spit into his eyes, He placed His hands upon him, asking him, Seest thou aught?

And the man stared intently, saying, I see men; for *them* I behold as trees – only they are walking about!

* Cf., JEREMIAH 5:21, (22). “Listen to this, you stupid People, - who have no eyes in your mind, in which no ear is seen, so they cannot hear.’ Could you not see My warning? ...” And cf., EZEKIEL 12:2. “Son of Adam! You are in the midst of a rebellious family, who have eyes to see, and see not; they have ears to hear, and hear not, - for they are a rebellious family.”

† Refer to § 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity. See, LUKE 12:1.

Then He again placed *His* hands upon his eyes; and he looked steadfastly, and was completely restored, and saw all things quite distinctly. And Jesus then sent him away to his home, saying, Do not enter even the village, nor tell it to any one *in the village*.

CHAPTER XII

FORCASTS OF CONFLICT WITH THE JERUSALEM AUTHORITIES

§ 71 Opinion of Disciples about Jesus: The Promise to Peter.

Subdivision B

(Near Cæsarea Philippi, Summer 29 CE)

MATTHEW 16:13 – 20 and MARK 8:27 – 30 and LUKE 9:18 – 21

Jesus asks a question: Peter's inspired answer – a bold affirmation of faith in Christ; his pre-eminence

Peter's confession; Christ's prophecy

Then cometh this incident: it occurred once that as Jesus was praying alone, * and the disciples were with Him, when He went forth; and having come into the territory of the villages of Cæsarea Philippi, He asked His disciples, saying unto them, “Who do the multitudes say that ‘I – the Son of man – Am’?”

And they answering, said, “Some say that *Thou art John the Baptizer*; but some say, Elijah; and others, Jeremiah, or that one of the prophets has risen again.”†

And He saith unto them, “But who say ye that I am?”

And Simon Peter answereth and saith unto Him, “You are *the Anointed Christ* the Messiah, the Son of the Living God.”‡ And Jesus replied, saying unto him, “Blessed art thou, Simon Bar-Jonah, § O happy man. favoured indeed! for living flesh and blood hath not revealed it unto thee, but My Father Who is in heaven. And I also say unto thee, that ‘thou art Peter’** – and upon this rock†† I will build My Church; * and the gates of the

* Cf., § 60 Teaching and Feeding the Multitude of Five Thousand Men. See, MATTHEW 14:13 – 23 and MARK 6:32 – 46 and LUKE 9:10 – 17.

† For another record of these estimates of Jesus, cf., § 58.1 Fate of John the Baptizer: The Alarm of Herod. See, MATTHEW 14:1 – 2 and MARK 6:14 – 16 and LUKE 9:7 – 9.

‡ From the declaration that Peter's knowledge of the nature of Jesus was revealed by the Father, we may be sure that he was not speaking of adoptive sonship when he called Jesus *the Son of the Living God*. For him the Messiahship is transcendent, but Messiah is Divine. [Confraternity]

§ *Bar-Jona*, “son of Jona.” Jona is most likely an abridged form of Johanan – John. Peter, in Greek *Petros*, is a masculine form from *petra*, “rock.” In Aramaic the name meaning ‘rock’ is *kephra*; in Greek it took the form *kephas*. [Confraternity]

** Not, until now, a proper name: Greek *petros* (as in English *saltpeter*) represents Aramaic *kephra*, rock. [Jerusalem Bible]

†† “*Thou art Peter, &c.*” As St. Peter, be Divine Revelation, here made a solemn profession of his faith of ‘the Divinity of Christ’; so in recompense of his faith and profession, our Lord *here* declares to him the

Grave[†] shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven:[‡] and whatsoever thou shalt bind forbidden upon earth shall *also* be bound forbidden in heaven; and whatsoever thou shalt allow loosed on earth shall *so* be loosed in heaven.”[§] And He then charged his disciples with strict orders that they should tell no man that He was *Emmanuel* the Christ.^{**}

First prophecy of ‘the Passion’ – and ‘the Resurrection’

Subdivision C

dignity to which he is pleased to raise him: viz., that he to whom He had already given the name *Peter*, signifying *a rock* – St. John 1:42: “[] and Jesus looking upon him said: ‘*Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.*’ – should be *a rock* indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ *Himself*, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fullness of ecclesiastical power, signified by the keys of the Kingdom of Heaven. – *Ibid.* *Upon this rock, &c.* The words of Christ to Peter, spoken in the vulgar language of the Jews which our Lord made use of, were the same as if He had said in English, ‘*Thou art a Rock, and upon this rock I Will Build My Church.*’ So *that*, by the plain course of the words, ‘Peter is here declared to be the rock, upon which the Church was to be built’: Christ *Himself* being both the principle foundation and founder of the same. Where *also note*, *that* Christ, by building His House, that is, His Church – “*Triumphant*” – upon ‘a rock,’ has *thereby* secured it against all storms and floods, like the wise builder in Matthew 7:24, 25. [Douay]

* In the Gospels the word “*Church*” is used only here – in Matthew 16:18 – and in *Matthew* 18:17 (*infer*). In the Old Testament it designated the assembly of Israel. Here in speaking of “*His Church*” our Lord means “a society of men united to serve God” as He had taught them to do. Compared with an edifice, it is said to rest upon a rock as did the house of the wise man of *Matthew* 7:24. The rock was Peter. Of course the strength of the foundation comes from Christ. [*Confraternity*]

† The Greek *gates of Hades*. [RSV] The gates symbolize the power of the underworld – death – to hold captives. [Jerusalem Bible] – *Ibid.* *The gates of hell, &c.* That is, the powers of darkness, and whatever Satan can do, either by himself or through his agents. For as ‘the Church’ is here likened to ‘a house, *or* fortress, built on a rock’; so the adverse powers are likened to contrary house or fortress, the gates of which, that is, the whole strength, and all the efforts it can make, will never be able to prevail over the City (or Church) of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the Church of Christ. [Douay] *The gates of hell*, hostile, evil powers. Their aggressive force will struggle in vain against ‘the Church’. ‘She’ shall never be overcome; ‘She’ is indefectible. And since ‘She’ has the office of teacher (cf. *Matthew* 28:16 – 20, *infer*), and since ‘She’ would be overcome if error prevailed, ‘She’ is infallible. [*Confraternity*]

‡ The keys have become the traditional insignia of Peter. [Jerusalem Bible] *Keys*, a symbol of authority. Peter has the power to admit into ‘the Church’ and to exclude therefrom. Nor is he merely the porter; he has complete power within ‘the Church’: “*to bind and loose*” seems to have been used by the Jews in the sense of ‘to forbid or to permit’; but *Matthew* 18:18 as well as the present context requires a more comprehensive meaning. ‘In heaven’ God ratifies the decisions which Peter makes ‘on earth’, in the Name of Christ. [*Confraternity*] *Loose on earth*. The loosing the bands of temporal punishments due to sins, is called ‘an indulgence’; the power of which is here granted. [Douay]

§ Refer to § 78.3 Discourse on Standards of Greatness: On Forgiveness – Nobility Illustrated. MATTHEW 18:18.

** “Jesus still maintains the secret of His real character. On account of the prevalent views concerning the Messiah and His Kingdom, there was great danger *that* the people would think *that* His purpose was to set up an earthly reign.” And, “Before His Passion, mortal death and Resurrection, Jesus wished no open manifestation of His dignity, to preclude all hopes of a temporal Messianic Kingdom.” [*Confraternity*]

§ 72 Jesus Foretells Events at Jerusalem: Peter's Mistake.

MATTHEW 16:21 – 23 and MARK 8:31 – 33 and LUKE 9:22

Jesus speaks of the future and the cost of discipleship, predicts His suffering, and foretells His death – the paradox of losing life to find it

And from that time Jesus *the* Christ began to plainly teach His disciples, and shew them clearly, how “**the Son of Man must go to Jerusalem and grievously suffer many things from the Jewish elders, and be rejected of the chief priests and the Teachers of the Torah, aye, even to be murdered: and to rise back up to life again, however, after three days**”^{*} ... and He spake this statement quite openly. Then Peter, seizing hold of Jesus, taking Him aside,[†] began to reproach and chide the Lord, saying, “Gra’mency! far be from Thee, O Lord, *Master!* this shall never be unto Thee.” But Jesus, turning about, and seeing His disciples, rebuked Peter, and saith, “**Get thee behind Me, Satan: thou art a dangerous, hindering stumbling-block; a scandal unto Me:**[‡] for thou mindest not the things of God, but thinkest *thou* merely of those human things of men.”

§ 73 Some Costs of Discipleship: The Declaration of Peter's Renouncement of Self.

MATTHEW 16:24 – 28 and MARK 8:34 – 9:1 and LUKE 9:23 – 27

The condition of following Christ – the doctrine of the cross

And then Jesus called unto Him the multitude with His disciples, and He said unto His disciples, “**If any man would come following after Me, let him deny himself, and take up his cross daily and, renouncing self, follow close by Me.**[§] For whosoever would save his true self^{**} shall lose it; and whosoever shall lose his life for My sake and the gospel's shall preserve it.^{††} For, indeed, what doth it profit a man, if he gains the whole world,

^{*} Refer to § 76 Jesus Repeats His Forecast of Events: The Betrayal Foretold. See, MATTHEW 17:22, 23 and MARK 9:31 and LUKE 9:44. As well, refer to § 112 The Day of the Son of Man: Premonitory Signs. See, LUKE 17:25. As well, also refer to § 119 Jesus Forecasts Events at Jerusalem: Going on the Road to Jerusalem Jesus Foretells His Death and Resurrection. See, MATTHEW 20:18 - 19 and MARK 10:33, 34 and LUKE 18:31 – 33. For other references to these events, cf. § 74 The Transfiguration of Jesus: The Glorification on the Mount. See, MATTHEW 17:1 – 13 and MARK 9:2 – 13 and LUKE 9:28 – 36. Also cf., § 101 Forecast of His Death by Jesus: A Message to Herod Antipas. See, LUKE 13:31 – 35.

[†] **And Peter taking Him.** That is, taking Him aside, out of a tender love, respect and zeal for his Lord and Master's honour, began to expostulate with Him, as it were ‘to rebuke Him’, saying, ‘Lord, far be it from Thee to suffer death; but the Lord said to Peter, ver. 23, “*Go behind Me, Satan*”: these words may signify, “Begone from Me”; but the Holy Fathers expound them otherwise, that is, “*come after Me*”, or “*follow Me*”; and by these words the Lord would have Peter to ‘follow Him in His Suffering’, and not to oppose the Divine Will by contradiction; for the word *satan* means in Hebrew an *adversary*, or ‘one that opposes’.

[Douay]

[‡] See, § 78.2 The Messiah's Little Ones – A Lesson in Toleration. *On causing others to stray in temptation – entering the Kingdom the right way may mean costly sacrifice*

[§] Refer to § 104 Counting the Cost of Discipleship. See, LUKE 14:27.

^{**} The Greek word means either *life* or *soul*. [NIV]

^{††} Refer to § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:38 – 39. As well, refer to § 112 The Day of the Son of Man: Premonitory Signs. See, LUKE 17:33.

and loses or forfeits his life *in ruin?* or what shall a man suffer in exchange for his soul? For I, the Son of Man, shall come *in the future* in the glory of His Father accompanied by His angels; and then HE SHALL RENDER UNTO EVERY MAN ACCORDING TO HIS DOINGS: * *and* whosoever shall be ashamed of Me and My words in this adulterous and sinful generation, the Son of Man shall also be ashamed of him, when he cometh in his own glory, and *the glory* of the Father and of the holy angels.”† And He said unto them; “Verily I say unto you, ‘Amen! Remember this! there be some here of them that stand *by*, which shall in no wise taste of death, till they see the Son of man in His kingdom of God *quick become* with majestic power.’”‡

Subdivision D

(A spur of Hermon, near Caesarea Philippi)

§ 74 A Glorification of Divine Majesty: Jesus’ Transfiguration on the Mount.§

MATTHEW 17:1 – 13 and MARK 9:2 – 13 and LUKE 9:28 – 36

The Transfiguration: Peter, John and James are allowed to glimpse the glory of Jesus

And it came to pass about six days ** later, after these discourses, that Jesus ascended up into the high mountain to pray apart, and bringeth with Him Peter, and John and James his brother *by themselves*: and as He was praying He was transfigured in their presence: and the fashion of His countenance was altered, and shone as the sun, and His raiment *became* glistening, exceeding white *and* dazzling as the light; so as no fuller on earth can whiten them. and behold! of a sudden there talked with Him two men, which were Moses and Elijah;†† **who** also appeared in glorious magnificence, and spake of His decease which He was about to celebrate at Jerusalem – the destiny He was to fulfill. Meanwhile, Peter and those who had been with Him had been heavy with sleep; but on being fully roused, they saw His majesty, and the two men that stood in His glory.

And it came to pass, as these were parting from Him, Peter *answereth* unto Jesus, “Lord, it is good for us to be here: if Thou wilt, Master, let *us* make three tabernacles; one for Thee, and one for Moses, and one for Elijah”: but he spoke without knowing what he was saying for he wist not what *to answer* – become sore afraid.

* FF Cf., JOB 34:10, 11. “But listen, you wise men, to me: GOD could not be forced to do sin Or th’ ALMIGHTY to execute wrong; But man’s actions return on himself ...

† Refer to § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:33. As well, refer to § 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity. See, LUKE 12:9.

‡ In vv. 27 & 28, two different sayings have been combined because both refer to the coming of the kingdom; but the first is about Judgment *day*, and the second is about the destruction of Jerusalem, the sign of “the last days.” [Jerusalem Bible] This saying should not be regarded as closely connected with the preceding saying about the Lord’s coming in glory. It is introduced in Mark 8:39 by the formula “And Jesus said to them.” Here there is question not of Jesus’ coming in glory but of another *quick becoming* which establishes His Kingdom on earth, *probably* that of Pentecost. [Confraternity]

§ *Infer*, § 147 The Visit to the Sepulchre: The Resurrection of the Lord Jesus.

** Luke has eight days.

†† Representing ‘the Torah’ and ‘the prophets.’ [Jerusalem Bible]

While he was yet speaking these things, these words still on his lips, a bright shining cloud overshadowed them: and they were afraid as they entered the cloud. And, behold! a voice came out of the cloud: **“This is My Beloved Son, My Chosen, in whom I it Am well-pleased: hear ye Him!”** And the disciples, hearing *it*, fell on their faces upon the ground, and were terrified.* Jesus coming, however, touched them, and said,

* Joseph Smith, “History of ... the Prophet” – on the conception of the Church of the Latter-Day Saints: Some were contending for the Presbyterian sect – “Lo! Here ... Lo! There” – others for the Methodist or the Baptist sects, and confusion was strife amongst the different denominations *that* “it was impossible for a person young as I was – age 15 – and so unacquainted with men [] to come to any certain conclusion who was right and who was wrong.”

The young apostate retired to the woods, to “ask of God” – on a beautiful, clear day, early in the spring of eighteen-hundred-and-twenty – alone, kneeled down and, offering up desires of the heart, was immediately astonished, so *that* tongue could not speak: Darkness gathered *about*, the disparaging power of the enemy seizing upon the prophet, and he abandoned himself to destruction – “*not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being*” – for just at this moment of great alarm, a pillar of light [] descended gradually ... “Personages, whose brightness and glory defy all description,” standing above [Smith] in the air. – One spake: **“This is My Beloved Son. Hear him.”** And He: **“All *their* creeds are an abomination ... and those who profess *them* are corrupt.”**

When the Vision retired, Smith was laying upon his back looking up into heaven ...

“Understand ...”

Isaias 11:22 – *The Ascension of Isaias*

Over 90% of males have masturbated to orgasm by age 16; female rates are less than half that, and a significant number of women do not masturbate after marriage. – A man can achieve an orgasm without ejaculation or ejaculate without achieving an orgasm, some men experience premature ejaculation, others have multiple consecutive orgasms, masturbating for hours at a time – they report that refraining from ejaculation results in an energetic post-orgasm state, producing powerful ejaculatory experiences. Although masturbation is no sin, the accident of being discovered in the act of masturbation could result in anxious feelings of guilt – for the one as for the accidental voyeur, too – shame and indignity compound the dysfunctional circumstance, which is tragic, truly, a psychological trauma ... as early sexual experience can condition future behaviour. “Fact – every time you masturbate God kills a kitten. How many more have to die?

Thou child of the devil, thou enemy of righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, *the hand of the Lord is upon thee, and thou shalt be blind.* [Acts 13:10, 11]

NOTE: Joseph Smith’s First Vision marked the Restoration of Jesus Christ’s Church *on earth*, as prophesized by the Apostle Paul: ACTS 3:22, 23 – For Moses truly said unto *the Fathers*, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, ***that every soul which will not hear the prophet shall be destroyed from among the people.*** Now, Mohamet, *too*, tempted his kinsmen and neighbours, converting them to Islam, saying: “Lo! – *It is most surely those who do not believe in the Here-After which name the Angels with female names.*” [surah 53.27] Or, “Have ye thought upon Manāt (Fate), chief of idols worshipped by Meccans? or of the Great Goddess al-Lāt? or, of beautiful al-‘Uzzá the Mightiest One, the youngest.”

Convert from Wickedness

becymesþ

“Arise. Fear not.” And when the voice was past, lifting up their eyes, looking round about, they saw no one any more, save Jesus only with themselves.

The question about ‘the coming of Elijah’

And, the next day following, as they were coming down from the mountain, Jesus charged them that they should tell no man what things they had seen, saying, **“Tell the vision to no man, save when the Son of man should be ‘risen’ again from the dead.”** And they kept *it* close, holding their peace, and told no man in those days any of the things which they had seen: and they kept the saying in memory, puzzling, however, among them what the rising again from the dead should mean. And His disciples also asked Him, saying, “How is it that the Teachers of the Torah say, ‘Elijah must first come?’” And He answered, and said unto them, **“Strothe! Elijah indeed cometh first, and restoreth all things— thus begins the world’s reformation.”***

Indeed! I tell you; ‘Elijah is certainly come already’; and they knew him not! but have also badly done unto him whatsoever they listed, even as it is written,[†] Even so shall the Son of Man also suffer many things of them and be set at nought?”[‡] The disciples then fully comprehended that Jesus spake to them about John *the Baptizer*.

Subdivision E

(Region of Caesarea Philippi)

§ 75 The Demoniac Boy with the Speechless Spirit: An Epileptic Cured.

MATTHEW 17:14 – 20 and MARK 9:14 – 29 and LUKE 9:37 – 43

A father asks Jesus to cure his son - a boy possessed of an evil epileptic spirit

* For another record of the identification of John *the Baptizer* with Elijah by Jesus, cf. § 41.2 Concerning John *the Baptizer*. See, MATTHEW 11:14. Cf., MALACHI 4:5, 6 – Fenton, in *the original Hebrew arrangement of the Sacred Scriptures*, has MALACHI 3:22 – 23. “Remember the laws of My Servant Moses, which I communicated to him in Horeb, and the Institutions and Decrees of Israel. I shall assuredly send you Elijah the Prophet before that Great and Dreadful Day of the Lord arrives ...”

† MATTHEW 17:12 and MARK 9:13 = 1 KINGS 19:2, 10. “[therefore] Aisebal* sent a messenger to Eliah to say, May the gods do so good to me, and add to it, - if your life shall not be like the life of one of them by to-morrow at this time!” And, “Replied he, I have been very zealous for the EVER-LIVING GOD of MIGHT; for the Children of Israel have forsaken Your Covenant, - thrown down Your Alters, - and have slain *Your prophets* with the sword, - and I alone am left,** - and they seek my life to take it!”

* *ABU Jezebel (Ais’e-bel)*; Phoenician, ‘Baal is my exalted husband.’ In the latter half of the tenth century B.C.E.: the daughter of Ethbaal, king of Sidon; and, the wife of Ahab, covetous king of Israel, and false accuser of Naboth, who was stoned to death; and, queen mother of Ahaziah and Jehoram, who was murdered by the usurper Jehu, and of Athaliah, wife of Judah’s king, who perpetuated Baal-worship’s idolatrous fornications.

Jehovah’s judgment: “Dogs will devour Jezebel ...” – 1 KINGS 21:23.

** Cf. Job 1:15, 17, 19. “. . . and I alone have escaped to tell thee.”

‡ For accounts of the forecast of suffering and death, cf. § 72 [Jesus Foretells Events at Jerusalem: Peter’s Mistake.] and attached references. As well, also cf. § 119 Jesus Forecasts Events at Jerusalem: Going on the Road to Jerusalem Jesus Foretells His Death and Resurrection. See, LUKE 18:31.

And it came to pass, on that *next* day following – the eighth – when they were come down from the mountain, and when they came to the disciples, they saw a great multitude about them, and the Teachers of the Torah engaged in discussing questions with them. But straightway, as soon as the multitude saw Him, all the crowds were much astonished, overwhelmed with wonder and, rushing forward, amazed, they saluted Him. And Jesus then inquired of the scribes, “**What? are you arguing questions against them?**”

And behold, one of the multitudes answered Him with a shout, a man kneeling to Him, and saying, “Lord, I beseech Thee! Look upon my son with mercy; for he is my only child: for behold! he hath by a dumb spirit been taken, and he suffereth grievously, and crieth out: for wheresoever it taketh him, it rendeth him down, all at once, convulsive: and it hardly departeth from him, bruising him sorely: and it teareth him that he foameth and grindeth his teeth: and going rigid, he pineth away: and lo! I besought Thy disciples that they should cast *it* out; and they had not able power to cure him.”

Jesus heals the boy by casting out a devil

And Jesus answered them, and said, “**O faithless and perverse generation, how long shall I be with you *unbelievers*? how long shall I bear with you? bring hither thy son unto Me.**”

And they accordingly brought him unto Him: and when He saw him, straightway the unclean spirit tares *at* him grievously; and he fell on the ground, and wallowed foaming in a dreadful convulsion. And He asked his father, “**How long *a* time is it since this hath come unto him?**” And the father replied, “From a child. And it oft-times throws him into the fire, and oft-times into the waters, to destroy him: but, however, if Thou canst do anything possible, then have compassion on us, and help us.”

And Jesus said unto him, “**If Thou canst! All things are possible to him that believeth.**” Straightway the father of the boy cried out, exclaiming, “I do believe; succour me in my unbelief!”

When Jesus saw that the crowd came rushing together, He rebuked the unclean spirit, saying sharply unto the foul demon, “**Thou dumb and deaf spirit, I command *thee*, come out of him, and enter no more into him.**”

And then shrieking terribly, and convulsing him much, *it* came out and took its departure: and *the child* became as one dead; insomuch that the more part said, ‘He is dead.’ But Jesus took up his hand and raised him up; and he arose: and the boy was cured from that hour. And they were all astonished. awed at the majesty of God.

Why the disciples could not cure the boy

And when He was come into the house, then came the disciples to Him apart, and asked Him privately, *saying*, “‘How is it’ *that* we could not cast it out?”

And He saith unto them, “**Because of your little faith: for verily, I assure you, ‘Amen.’ If you possessed faith as like a grain of mustard seed,* ye shall say unto this mountain, ‘Remove hence *to* yonder *place*’; and it shall be removed! And nothing shall**

* *As a grain of mustard seed.* That is, a perfect faith; which in its properties, and its fruits, resembles the grain of mustard seed, in the parable, *Matthew* 13:31: “**The Kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in his field.**”

be impossible unto you.* As for this kind of evil thing, it can come out by nothing, save by prayer *and fasting*.”†

Second prophecy of ‘the Passion’– and ‘the Resurrection’

§ 76 Jesus Repeats His Prediction of Events: The Betrayal Foretold.

(Return to Galilee)

MATTHEW 17:21 – 23 *and* MARK 9:30 – 32 *and* LUKE 9:43 – 45

Realism in the midst of enthusiasm: Jesus, once again, privately warns His disciples of His own death

The second prediction of ‘the Passion’

And they passed forth from thence, and were *now* gathering themselves together in Galilee: but while they were all marveling at the wonderful things which Jesus did, He would not that any man should know *it*. For Jesus taught His disciples, and said unto them, “*Let these sayings sink down into thine ears: for the Son of Man is delivered up, betrayed into the hands of men, and they shall murder him; and when He is killed, after three days He shall rise to life again.*”‡ But they did not, however, comprehend this saying, and it was concealed from them, so that they should not comprehend *it*: this greatly distressed the disciples and they were exceedingly sorry, filled with grief and afraid to ask Him about the saying.

§ 77 The Problem of Tribute: Paying the Temple-Tax.

(Capharnaum; Autumn, 29 CE)

MATTHEW 17:24 – 27

The Temple-tax paid by Jesus (and Peter) – in an unusual way

And then when they were come to Capharnaum, they that received the didrachma[§] came to Peter, and said, “Doth not your master pay the temple-tax?” He saith, “Yea.” And when he came into the house, Jesus spake, first to him, saying, “*What thinkest thou, Simon? – from whom do the kings of earth take tribute tax or toll? from their sons or from strangers?*”** And *when* he said, “Strangers” ... Jesus said unto him, “*Therefore the*

* The hyperbole seems to be traditional. Job says *that* God “has removed mountains (9:5); and in the Psalms we read *that* “mountains plunge into the depths of the sea” (45:3). [*Confraternity*]

† Refer to § 127 Faith as a Power: The Worthless, Withered Fig-Tree. See, MATTHEW 21:21 *and* MARK 11:22, 23. Also, cf., LUKE 17:6. (Refer to § 109.1 Several Sayings of Jesus: Stumbling Blocks.)

‡ For accounts of the forecast of suffering and death, cf. § 72 [Jesus Foretells Events at Jerusalem: Peter’s Mistake.] and attached references.

§ The tax-collectors. *Didrachma*, Greek for *half-shekel* (*sicle*, or half a *stater*; that is, about 15d. English: which was a tax laid upon every head for the services of the temple: [Douay])

** New English Bible has *aliens*.

sons* are free. But lest we cause them to stumble offended, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened *its* mouth, thou shalt find a *stater* coin:† that take, and give unto them for you and Me.”‡

§§ 78 Discourse on Standards of Greatness.

MATTHEW 18:1 – 35 and MARK 9:33 – 50 and LUKE 9:46 – 50

§ 78.1 The Messiah’s Little Ones – A Lesson in Meekness.

(Capharnaum; Autumn, 29 CE)

MATTHEW 18:1 – 5 and MARK 9:33 – 37 and LUKE 9:46 – 48

Jesus commends the simplicity of children, defining the new “greatness” in the Kingdom of Heaven

Against ambition

And in that hour they had come into Capharnaum: and having entered the house, He sat down and called the Twelve, and came the disciples unto Jesus, and He asked them, “What were you discussing among yourselves on the road?”

But they kept silent; because on the journey they had been arguing as to which of them should be greater in the Kingdom of Heaven.

But when Jesus saw the reasoning of their hearts, He saith unto them, “If any man would be first, he shall be last of all, and a servant ministering to all.§ And He called to Him a little child, and sat him by His side in the midst of them, and caressing the child’s hair; and taking him in His arms, said unto them, “Verily I solemnly say unto you, ‘Amen. Except ye in changing your whole outlook, turn, and become as little children, ye shall in no wise enter in the Kingdom of Heaven.’ But whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whosoever shall receive one such as this little child in My Name, receiveth Me: and whosoever cares to accept Me, he accepts not Myself only, but My Sender:** for he that is least esteemed among you all is the one who will be great.”

§ 78.2 The Messiah’s Little Ones – A Lesson in Toleration.

* The Living Bible has *the* citizen. Phillips Modern English translation has *family*.

† *Stater*, Greek for *shekel*. FF An Attic silver coin, equivalent to about 1s. 3d.

‡ Cf. EXODUS 30:13 – “Everyone who enters the registered group must pay a half-shekel, according to the standard of the sanctuary shekel, twenty *geras* to the shekel. This payment of a half-shekel (ten *geras*) is a contribution to the Lord.” The paying of this tax for the temple is required. Our Lord as the Son of God might claim exemption; He submits to the law *only* to avoid a scandal. [*Confraternity*]

§ Refer to § 120 Teachings on the Standards of Greatness: A Mother’s Request - Ambitious Disciples. See, MATTHEW 20:26, 27 and MARK 10:43, 44 and LUKE 22:26. As well, refer to § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:11.

** Refer to 82.1 The Mission of the Seventy Disciples. See, LUKE 10:16. Cf. MATTHEW 10:40. “Who receives you ... receiveth the One Who sent Me.”

On using the Name of Jesus – “who is not against Us is for Us”

Avoiding scandal - against envy

John, however, now said unto Him, “Master, we saw a man casting out demons by means of Thy Name’s Sake: and we forbade him, because he followeth not with us.” But Jesus, however, said, “**Forbid *him* not: for there is no man who shall work a mighty power in My Name, and be able *quickly* to speak evil of Me. For truly I say unto you that ‘who is not against *Us* is for *Us*.’*** And whosoever shall give you a cup of water to drink, because you bear the name of the Messiah, ‘Verily,’ I say unto you indeed, *that* ‘he shall by no means go unrewarded.’† But, on the other hand, whoso shall scandalize‡ and cause to stumble in sin *the least* one of these little ones which believe on Me, it would be much better for him to have a great millstone – *that which is* turned by an ass – hung round his neck, and *that* he should be flung into the sea and sunk.”

On causing others to stray in temptation – entering the Kingdom the right way may mean costly sacrifice

“Woe unto the world because of stumbling-blocks§ *which cause people to sin!* for it must needs be** *that* it is necessary for stumbling blocks *of scandals* to come; but woe unto that man through whom the occasion cometh to establish stumbling-blocks!†† And if even ‘thy hand or foot’ causeth you to stumble,‡‡ ‘cut *it* off and cast *it* from thee’: for it is far better for you to enter into life maimed or lame, rather than having two hands and two feet to go to eternity and be cast into unquenchable hell-fire – scandalized. And if thine eye tempteth, causing thee to stumble in sin, pluck it out, and cast *it* from thee: for it is good for thee to enter into life with one eye, rather than having two eyes and be cast into Gehenna *of fire*;§§ where their devouring worm dieth not, and the fire is not extinguished.*** For everyone shall be salted with fire, as EVERY SACRIFICE SHALL BE SALTED WITH SALT.††† Salt is good! and therefore useful: but if even the salt hath lost its savour, wherewith shall it be seasoned? It is thenceforth good for nothing, neither for

* Refer to § 45.1 A Blind and Dumb Man Cured. See, MATTHEW 12:30. Cf. § 86 A Charge of Alliance with Satan: A Warning Against Dissension. See, LUKE 11:23.

† Refer to § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:42.

‡ **Shall scandalize.** That is, shall put a stumbling block in their way, and cause them to fall into sin. [Douay]

§ § 72 Jesus Foretells Events at Jerusalem: Peter’s Mistake. *Jesus speaks of the future &c.*

** **It must needs be, &c.** Viz., considering the wickedness and corruption of the world. [Douay]

†† Refer to § 109.1 Several Sayings of Jesus: Stumbling Blocks. See, LUKE 17:3.

‡‡ [] That is, cause thee to offend. [Douay]

§§ Refer to § 37.1 Sermon on the Mount: Discourse on Standards of Righteousness (*continued*). The Law of Love Explained. See, MATTHEW 5:29, 30.

*** Cf., FF ISAIAH 66:24. “... Who revolted from Me, How their worms never die, And the fire is not quenched, And they are abhorred of mankind!” So end ‘the prophesies of Isaiah-Ben-Amoz’ – the period of Isaiah’s Prophetic Office ran from 760 – 698 B.C.E.

††† Refer to § 36 The Happy and the Miserable. See, MATTHEW 5:13. Cf., FF LEVITICUS 2:13. “Every offering presented by you shall be salted with salt; and you shall not withhold the salt of the Covenant of your God from your presents; upon every offering you shall offer salt.”

the land nor for the dunghill: men cast it out to be trodden underfoot.* ‘Ye are the salt of the earth.’ So, have salt in yourselves and in fellowship be at peace one with another. See that ye despise not one of these little ones; for I say unto you, that *in heaven* their angels do always behold the face of My Father Who is in heaven.† for the Son of Man came to save that which was lost.”‡

§ 78.3 On Forgiveness – Nobility Illustrated.§

MATTHEW 18:12 – 35

The parable of ‘the lost sheep’

“‘How think ye?’ *if* it should happen that any man possessed of a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be *that* he finds it, verily, I say unto you indeed, *that* ‘he rejoiceth over that *sheep* more than over the ninety and nine which have not gone astray.’ Even so, it is not a thing willed before Our Father, Who is in heaven, that one of these little ones should perish.**

A brother who sins against you - reconciliation must always be attempted – fraternal correction

“And if thy brother ever sins against thee wrongly, go and remonstrate the fault between him and thee alone:†† if he hears thee, thou hast gained thy brother. But if he will not listen to thee, *then* take with thee one or two others, so that at the evidence of two witnesses or three every word may be established.‡‡ And then, if he refuses to hear them, tell it unto the ‘Church’ congregation: and if he refuses to hear the ‘Church’ congregation§§ also, let him be unto thee as the heathen Gentile and the tax-farming publican.*

The connection between earthly conduct and spiritual reality

* Ibid. As well, refer to § 104 Counting the Cost of Discipleship. See, LUKE 14:34, 35.

† V. 11, at the time when verse numbers were added, consisted of a sentence which is not now accepted as part of the original text. [Jerusalem Bible]

‡ Refer to § 122 The Rich Publican of Jericho: Zacchæus, the Tax-Farmer. See, LUKE 19:10.

§ Infer, § 105.1 The Parable of ‘The Lost Sheep.’

** Note: MATTHEW 18:1 – 14. In ‘the Church’, our Lord’s disciples must avoid scandal and practice humility; they must have zeal for the conversion of sinners. [Confraternity] Refer to § 105 Parables on the Worth of Sinners: The Prodigal Son. See, LUKE 15:4 – 7.

†† Cf., LUKE 17:3. “Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.”

‡‡ Cf., DEUTERONOMY 19:15. “A single witness shall not be received against a person for any offence, or for any sin. For every offence that may be committed, the evidence of two witnesses, or of three must establish it.”

§§ The community of the brothers (*of* the Church). [Jerusalem Bible] Mark: In the Gospels the word *Church* is used only here and in Matthew 16:18; see note.

* JESUS – A JEW!

“Verily, I say unto you indeed, ‘Amen. What things soever ye shall bind settled on earth shall be in heaven set, bound: and what things soever ye shall forgive on earth, it will be lost in heaven, forgiven.’”^{*}

The power of united ‘prayer in common’

“And I say unto you, further, *that* ‘if two of you shall agree together upon earth concerning anything that they shall ask, it shall be done for them of My Father Who is in heaven.’ For where two or three gather together for the sake of My Name, there am I in the midst of them.”[†]

Peter asks concerning ‘the necessity for forgiveness of injuries’

Then Peter approached Him, and asked, “Lord! how oft must my brother wrongly sin against me? and I forgive him? ‘seven times?’” Jesus answered him, and saith, “‘Seven times!’ not seven times merely, but on the contrary, until seventy times and seven.”[‡]

The parable of the unforgiving debtor

“Therefore, because of this, the Kingdom of Heaven may be likened unto a particular king, who would make a reckoning settling accounts with his servants. And on his beginning to reckon the balance, one was brought unto him indebted to the extent of ten thousand talents.[§] But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold *as a slave*, along with his wife and children, and all that he had *was* liquidated, that a payment might be effected. The slave, therefore, fell down on his knees before him, imploring him, saying, ‘Master, have patience with me, and I shall repay thee all.’ And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that selfsame servant, however, on going out, met one of his fellow-servants, which owed him a hundred denarii:^{**} and he laid hold of him, and seized hold *of* him by the throat, exclaiming, ‘Pay back what thou owest *me!*’ So, this fellow-servant fell down at his feet and besought him, saying, ‘Have patience with

^{*} To the Apostles as a body is given a part of the power granted to Peter (16:19). There will be no conflict of authority, since Peter is the head of ‘the Church’ – including the Apostles – he alone having received “the keys of the Kingdom of Heaven.” [Confraternity] Refer to § 71 Opinion of Disciples about Jesus: The Promise to Peter. See, MATTHEW 16:19. “*And I will give thee the keys of the Kingdom of Heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven.*”

[†] Jesus is the center of the religious life of His followers. [Confraternity] ***There am I in the midst of them.*** That is understood of such assemblies only as are gathered in the Name and Authority of Christ; and in unity of the Church of Christ, St. Cyprian, *De Unitate Ecclesiae*. [Douay]

[‡] Refer to § 109.1 Several Sayings of Jesus: Stumbling Blocks. See, LUKE 17:4.

[§] **Talents.** A talent was seven hundred and fifty ounces of silver, which at the rate of five shillings to the ounce is a hundred and eighty-seven pounds and ten shillings sterling. [Douay] The talent was more than fifteen years’ wages of a labourer. [RSV] This talent was worth about £ 240. Fenton has “about two million pounds;” the Living Bible has “approximately £3,000,000.” The Jerusalem Bible has “millions of dollars” – about \$7,000,000.

^{**} The word in Greek denotes a coin worth about eight pence halfpenny. Douay has *pence*; the Roman penny was the eighth part of an ounce, that is, about seven pence half-penny English.

me and I will repay thee.’ He would not; but cast the debtor into prison, until he should pay that which was due.

The servant’s fate

“So then, his fellow-servants, seeing what had taken place, were greatly grieved, and came exceedingly sorry and told unto their lord the whole of the particulars of what was done. Then his lord, calling him forward, saith unto him, ‘Thou wicked, contemptible scoundrel! I remitted to you the whole the whole of that tremendous debt, because thou, imploring so, besoughtest me’: shouldest thou also have had mercy on thy fellow-servant, even as I had pity on thee? And the lord was wroth! infuriated, he accordingly delivered the unmerciful servant over to the tormentors, until he should refund the whole of his debt.

In like manner, so shall also My Father, the Heavenly One, do unto you, if ye forgive not every one his brother from your hearts.”*

CHAPTER XIII

DEPARTURE FROM GALILEE FOR JERUSALEM

Jesus’ Brethren advise Him to go to Jerusalem

(Galilee; probably Capharnaum)

JOHN 7:2 – 9

§ 79 General Statement of the Private Journey to Jerusalem.

(Through Samaria; probably September 29 CE)

MATTHEW 19:1 – 2 and MARK 10:1 and LUKE 9:51

Jesus sets off for Jerusalem to meet inevitable death

And it came to pass, when the days were well-nigh fulfilled that He should be taken up to crucifixion and received into heaven, He Himself steadfastly set His face, resolutely, to go up to Jerusalem: and whence Jesus had finished speaking, thence He arose, from Capharnaum in Galilee,[†] and cometh into the borders of Judæa and Transjordan, beyond the farther side of the Jordon: and great multitudes rushed together

* Refer to § 37.4 The Lord’s Prayer. See, MATTHEW 6:15. As well, refer to § 127 Faith as a Power: The Worthless, Withered Fig-Tree. See, MARK 11:25.

[†] Literally, “and rising up, He went from there.” Mentioned here so quietly, this was His final farewell to Galilee; He never returned until after His death and resurrection. [Living Bible]

unto Him, and followed Him; and, as He was wont, he taught them again, and He healed them there.

*

§ 80 Attitude of Samaritans towards Jesus: Rejection.

LUKE 9:52 – 56

An unfriendly Samaritan village, inhospitably refuses to receive Jesus

And proceeding, resolutely, Jesus took the road for Jerusalem; and He sent His messengers before His face to prepare His approach and make everything ready for Him. And Jesus entered into a village of the Samaritans,* but the people would not receive Him there, because it was plain to see *that* His face appeared as though He was going to Jerusalem.† And when His disciples, James and John saw *this*, they said, “Lord, wilt Thou that we bid fire to come down from heaven, and consume them? even as Elijah did.” But He turned round, and reproached them, and said, “**Ye know not what manner of spirit your hearts are of: for the Son of man came not to destroy men’s lives, but to save them.**”‡ And they, accordingly, proceeded to another village.

* *ABU* The term Samaritan was applied to those who lived in the northern kingdom, after the conquest of the ten-tribe kingdom of Samaria in 740 B.C.E.* During King Josiah’s reign (659 *ca.* - 629 B.C.E.), Samaritan came to mean, both, the descendants of those left in Samaria and those brought in by the Assyrians. Pagan immigrants brought idolatrous *the* worship of false gods. In 537 B.C.E., the Samaritans were in the land when remnants of the Twelve tribes returned from Babylonian exile, prepared to rebuild Jehovah’s temple in Jerusalem, and described as “adversaries of Judah and Benjamin.” False accusations to the Persian emperor succeeded in getting a government decree issued, that put a stop to the construction for a number of years. In the middle of the fifth century B.C.E., when Nehemiah began repairing Jerusalem’s walls, the governor of Samaria, Sanballat, made several strenuous but unsuccessful efforts to stop the project: later, after an extended absence, Nehemiah found that the grandson of High Priest Eliashib had married Sanballat’s daughter, and he immediately ‘chased him away.’ When Jesus began His ministry, the Samaritans still worshipped on Mount Gerizim, the temple having been destroyed more than a century and a half earlier; and the Jews *still* had little respect for them.

The Samaritans believed that a prophet greater than Moses would come: in the first century they were looking for the coming of the Messiah. – many Samaritans gladly embraced *early* Christianity.

* The Bible record does not specify that Shalamsar V completed the capture of Samaria and allows for the possibility of Sargon II – ISAIAH 20:1 - the king of Assyria, having done so. The reign of Sargon II was one continual struggle: a rule of seventeen years, begun at or shortly after the fall of Samaria ... the manner of his death not being certain, Sennacherib, his son, replaced him.

† A typical case of discrimination (cf. JOHN 4:9). The Jews called the Samaritans “half-breeds,” so the Samaritans naturally hated the Jews. [Living Bible] The hatred of the Samaritans for the Jews would show itself particularly towards those who were on pilgrimage to Jerusalem. [Jerusalem Bible] The Samaritans contended that their temple on Mount Garizim was the only legitimate place for worship and were hostile to anyone going to the *Jewish* Temple at Jerusalem. [Confraternity]

‡ *Saying, “You do not know ... to save them”* is missing in the best Greek manuscripts and some Latin manuscripts. [Confraternity] Cf., 2 KINGS 1:10, 12. “But Elijah answered and said to the Captain of the Guards, ‘If I am a man of God, let fire come down from the skies and devour you and your company.’ And fire came down upon them from the skies and consumed him and his company!”

The hardships of the apostolic calling

§ 81 Some Tests of Discipleship: The Three Who Sought Jesus.*

(Samaria; probably 29 CE)

LUKE 9:57 – 62

The would-be followers of Jesus – the cost of following Jesus (as to sacrifice for Christ's service)

And as they went on their way, a certain scribe said unto Him, "I will follow Thee, Master, whithersoever Thou goest."

And Jesus said unto him, **"The foxes have holes, and the birds of the sky having lodging-places; but the Son of Man hath not even a place to lay His head."**

And speaking to another, He said, **"Follow Me!"**[†]

But he replied, "I will follow thee, Lord; but suffer me first to go and bury my father."[‡]

But He saith unto him, **"Leave the dead to bury their own dead;[§] but go thou and publish abroad the message of the Kingdom of God."**

And another also said, "I will follow Thee, Lord; but first suffer me first to arrange my affairs – to bid farewell to them that are at my house."

But to him Jesus said, **"No man, having put his hand to the plough, and looking back, is adapted for the Kingdom of God."**^{**}

In the Temple at the Feast of Tabernacles

(October, 29 CE)

JOHN 7:11 - 52

The Story of the Adulteress

(Jerusalem)

JOHN 7:53 – 8:11

Messianic Claims met by an Attempt to Stone Jesus

(Jerusalem; October 29 CE)

* Cf., *Supra* § 50.1 Qualifications for Discipleship: *The would-be followers of Jesus and the hardships of the apostolic calling*

[†] See, § 30.1 The Call of Matthew. Jesus calls Levi – a sinner – to be His disciple

[‡] - *perhaps* meaning *that* the man could, when his father died, collect the inheritance and have some security. [Living Bible]

[§] "Let those who are spiritually dead care for their own *dead*." [Living Bible]

^{**} Undivided attention is required of the disciples of Jesus. [*Confraternity*]

JOHN 8:12 - 59

Contention over the Man Born Blind
(Jerusalem)

JOHN 9:1 – 41

Discourse on the Good Shepherd
(Jerusalem; December 29 CE)

JOHN 10:1 – 21

§§ 82

LUKE 10:1 - 24

§ 82.1 The Mission of the Seventy (*and two*) Disciples.
(Probably in Judæa; October 29 CE)

LUKE 10:1 - 20

Jesus now dispatches thirty-five couples appointed to preach and heal the sick

After these events, the Lord also appointed others, seventy *and two* in number, and sent them two and two before His face into every city and place whither He Himself was to come. And He said unto them:

“The harvest is plenteous, but the labourers are few; pray ye must, therefore, *to* the Lord of the Harvest, that He may send forth harvesters to His harvest.”*

Instructions for their mission

“Go on your ways now: behold, I send you forth as lambs in the midst of a pack of wolves.[†] Carry no purse, nor bag, nor shoes: and address no one salutation upon the road.[‡] And into whatsoever house ye shall enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall go rest upon him: but if not, it shall return to you

* Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, MATTHEW 9:37, 38.

† Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, MATTHEW 10:16.

‡ The disciples are not to spend much unnecessary time in long ‘oriental’ salutations, but are rather to devote themselves without delay and distraction to their higher calling. [Confraternity] Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, MARK 6:8, 9 and LUKE 9:3. Cf., MATTHEW 10:9, 10.

again.^{*} And in that same house remain, continue eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.[†] And into whatsoever city you enter, and they receive you, eat such things as are set before you: heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you.[‡] But if it should happen, that whatsoever city you enter, they receive you not, *then* go out into the streets thereof and say, Even the very dust from your city that cleaveth to our feet, we do wipe off against you:[§] howbeit know this, however, *that* the Kingdom of God is come nigh.^{**} I say unto you, ‘It shall be more tolerable in that day for Sodom, than for that city.’^{††}

The unbelieving impenitent towns

“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty powers had been worked in Tyre and Sidon,^{‡‡} which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon to endure in the Judgment, than for you. And thou, Capharnaum, shalt thou be exalted unto heaven? thou shalt be cast as low as the grave! brought down unto Hades.^{§§} Those who listen to you, hear Me; and those who reject you, reject Me; and he that rejecteth Me, rejecteth My Him that sent Me.”^{***}

Jesus tells the returned missionaries not to be enthusiastic over mere power

And when the seventy *and two* returned again, and reported, with great delight, saying, “Lord, even the demons are subject unto us in Thy Name.”

And Jesus saith unto them, “I beheld how Satan fell as a flash of lightning from out of the heavens. Behold! I have given thee authority to tread underfoot serpents and scorpions, and over all the power of *the* evil

^{*} Cf., MATTHEW 10:12, 13.

[†] Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, MARK 6:10 and LUKE 9:4. Cf., MATTHEW 10:11.

[‡] Cf., MATTHEW 10:7, 8.

[§] Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, MARK 6:11 and LUKE 9:5. Cf., MATTHEW 10:14.

^{**} Refer to § 56 Discourse on the Mission of the Twelve Disciples. See, LUKE 9:2.

^{††} Refer to § 41:3 The Unrepentant Towns. See, MATTHEW 11:23 – 24. Cf., MATTHEW 10:15. Also cf., GENESIS 19:24. “The EVER-LIVING then rained upon Sodom, and upon Gomorrah, lightning and fire from the EVER-LIVING from the skies ...”

^{‡‡} Cities destroyed by God in judgment for their wickedness. For a description of this event, see EZEKIEL, chapters 26-28. [Living Bible]

^{§§} Refer to § 41:3 The Unrepentant Towns. See, MATTHEW 11:21 – 23. Also, cf., ISAIAH 14:13 – 15. “Exalt my throne over the stars of its God And reside on the Hill of the Seasons; Be adored like the North! I will rise o’er the heights of the clouds, - I will make myself like the MOST HIGH!

But now you are hurled to the Grave! You are kicked into the Pit.”

^{***} Refer to § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:40. As well, refer to § 78.1 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Meekness. See, MATTHEW 18:5 and MARK 9:37 and LUKE 9:48.

one – Our enemy: none can resist *Us* and nothing shall in any wise have power to hurt *Us*. Howbeit in this rejoice not, however, because the spirits are subject unto you; but rather be glad that your names are written in heaven.”*

True cause for the apostles to rejoice

§ 82.2 A Moment of Spiritual Rapture.

LUKE 10:21 – 24

The Son prays aloud to the Father – the Good News revealed to the simple

Jesus draws men gently to Himself

In that very same hour Jesus became enraptured in the Spirit of Holiness, and He rejoiced,[†] confessing, “I give praise to You, O Father, Lord of heaven and earth, that thou didst hide these things from the learned wise and clever of understanding, but didst reveal them unto simple babes: O yea, I thank thee Father, forso that it was well-pleasing in Thy gracious sight.[‡] All things have been entrusted to Me by My Father:[§] no one knoweth Who the Son is, save the Father; and Who the Father is, save the Son, and he to whomsoever the Son willeth chose to reveal *him*.”**

The privilege of the disciples

And then, turning toward His disciples, He said privately,^{††} “Blest *are* your eyes which haply see the things that ye see: for I say unto you that many prophets and kings have long desired for these days, to see the things which ye see, and have not seen; and to hear the things which ye hear, and have not heard.”‡‡

* For another record of a report on a Tour, cf. § 59 Report of Associates on Their Tour. See, MARK 6:30 – 31 and LUKE 9:10.

As well, refer to § 150.1 The Manifestation of the Lord Jesus to the Apostles in Jerusalem. See, LUKE 24:47 – 49; cf. MARK 16:15 – 18.

† He rejoiced in the Spirit of Holiness. That is, according to His humanity He rejoiced in the Spirit of Holiness, and gave thanks to His eternal Father. [Douay]

‡ The truths of the Kingdom of God are hidden from the worldly-wise and prudent, but revealed to the spiritually humble and docile. The uniqueness of Christ’s Sonship (i.e., His equal power and perfection with the Father) is among these revealed truths. [Confraternity]

§ Refer to § 151 The Farewell Charge to the Disciples in Galilee. See, MATTHEW 28:18. “All authority hath been given unto Me in heaven and on earth.”

** Refer to § 41:4 Knowledge and Rest. See, MATTHEW 11:25 – 27.

†† “He said privately” is the reading of the better Greek manuscripts. [Confraternity]

‡‡ Refer to § 47.2. The Explanation of Parables: The Rationale. See, MATTHEW 13:16, 17.

§ 83 The Good Samaritan: The Way of Eternal Life.

(Probably Judæa)

LUKE 10:25 – 37

Jesus shows the relevance of the Torah to actual living - the great commandment

And behold, on one occasion, a certain expert in the Torah then rose up and stood to disconcert Him with a temptation, and he saith unto Him, “Rabbi, what shall I do to inherit eternal life?”

And He said unto him, “**What is written in the Torah? how readeest thou?**” And answering, he replieth, “Moses’ Law saith, ‘LOVE THE LORD THY GOD WITH THY WHOLE HEART, AND FROM ALL THY SOUL, AND WITH ALL THY STRENGTH, AND WITH ALL THY MIND; * AND THY NEIGHBOUR AS THYSELF.’”†

And He saith unto him, “**Thou hast answered right: this do and thou shalt live.**”‡

The parable of ‘the good Samaritan’

But he, however, desiring to justify himself (his lack of love for some kinds of people), said unto Jesus, “And who is my ‘neighbour’?”

Jesus made answer, and said, “**There was a certain man who was going down from Jerusalem to Jericho; and he fell among robbers, which both assaulted him and stripped him of all his raiment, and wounding him, departed, leaving him half dead.**

By chance a certain priest was going down by that road: but on seeing him, he passed by on the other side. And in like manner a Levite also, when he came to that place, looked upon him, and passed by on the other side. But then a certain Samaritan§ traveler, as he journeyed, who, on coming to where he was and seeing him, was so moved to compassion, that he went to him and took pity, dressing up his wounds with binding bandages, and pouring on *them* oil and wine; then lifting him, he setest him up upon his own beast and conveyed him to an inn, where he nursed him with care through the night.

* FF Cf. DEUTERONOMY 6:4, 5 and LEVITICUS 19:18. “Listen, *Israel!* our EVER-LOVING GOD Is a Single LIFE. Therefore love our EVER-LIVING GOD with all your heart, and with all your soul, and with all your strength.” And, “... you shall love your neighbour as yourself. I am the EVER-LIVING.”

† LEVITICUS 19:18. “Take no revenge and cherish no grudge against your fellow countrymen. ‘You shall love your neighbour as yourself.’” Cited by our Lord as the second of the two most important commandments of God: compare Matthew 22:39 and Mark 12:31. Although in the present context the word “neighbour” is restricted to “fellow countrymen,” in Luke 10:29 – 37 Christ extends its meaning to embrace all men, even enemies. Cf. also MATTHEW 5:43ff – ‘The Love of enemies’ ... and “bless those who curse you.” DEUTERONOMY 6:5. “[] you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength.” This passage contains the basic principle of the whole Mosaic Law, the keynote of the Book of Deuteronomy: since the Lord alone is God, we must love Him with an undivided heart. Christ cited these words as “the greatest the first commandment, embracing in itself the whole law of God.” (Matthew 22:39 and parallels.) [Confraternity]

‡ Cf., LEVITICUS 18:5. “And you shall guard My Institutions, and My Decrees, which were made for you, and live in them. – I am the EVER-LIVING.”

§ All Samaritans were despised by Jews, and the feeling was mutual, due to historic reasons. [Living Bible]

And as he was leaving on the morrow, he took out two denarii* and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which, therefore, of these three, thinkest thou, proved neighbour unto him that fell among the robbers?”

And the expert in the Torah said, “He that shewed sympathetic mercy on him.” And Jesus said unto him, “Go, and do thou likewise the same.”†

§ 84 Many Things vs. One Thing: *Jesus the guest of Martha and Mary.*

(Bethany, near Jerusalem)

LUKE 10:38 – 42

Jesus, at the home of Martha and Mary, yet emphasizes the need for quiet listening to His Word

Now, once as they were traveling on their way, in the course of the journey, He entered into a certain village: and a certain woman named Martha received Him into her house. And with her she had a sister named Mary, which, however, also seated herself at the Lord’s feet, listening to His discourse. But Martha was cumbered the preparations for serving; and she came up to Him, and said, “Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore to come and help me.”

But the Lord answered and said unto her, “Martha, Martha, thou troublest fretful anxious about many things: but few things are needful or, indeed, *the one only*:‡ for Mary hath discovered the good part which must not be taken away from her.”

§§ 85 Elements of Prevailing Prayer – *Prayer Taught and Encouraged*

(Probably Judæa)

LUKE 11:1 – 13

§ 85.1 How to Pray.

LUKE 11:1, 2

And it came to pass, now at once, as He was in a certain private place, praying, that when He ceased, one of His disciples said unto Him, “Lord, teach us to pray, even as John also taught his disciples.”

§ 85.2 The Lord’s Prayer.

* The word *denarius* in the Greek denotes ‘a day’s wage for a labourer’ - a coin worth about eight pence halfpenny. Fenton has about five shillings’ value.

† Every man is our neighbour. [*Confraternity*]

‡ “*And yet only one thing is needful.*” The reading of some notable Greek manuscripts is: “Few things are needed or only one.”

Jesus teaches a model prayer

LUKE 11:3 – 13

And He said unto them, “When you pray, say after this manner:

‘Our Father, *which art* in the Heavens; Thy Name must be – being Hallowed. Thy Kingdom must be – being restored. [] Give us to-day, our bread for to-morrow’s coming. And forgive us our debts in sin, for we also have removed fault from all our debtors, forgiving everyone who would offend us; for You would not lead us into temptation, but deliver us from *the evil one*. []’”*

The importune friend: the willingness of the Father to answer prayer

The efficacy of prayer

And He then said unto them: “Who among you? should he have a friend, and shall go unto him at midnight, and say to him, ‘Friend, lend me three loaves; for a friend of mine has just arrived from a journey, and I have nothing to set before him’: and he from within shall answer and say, ‘Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?’ I say unto you, ‘Though he will not rise to oblige him because of *their* friendship, yet, at last, because of his importune persistence, he will arise up and give him as many *loaves* as he needs.’ And unto you I also say, ‘Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.’ And of which of you that is a father shall his son ask a loaf, and he gives him a stone? or a fish? and if he shouldst ask for a fish hand him a serpent? or if he should ask for an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* Father from heaven give the good gifts of the Good Spirit of Holiness to those who ask Him?”†

§ 86 A Charge of Alliance with Satan: A Warning against Dissension.

LUKE 11:14 – 26

Jesus and Beelzebub

Blasphemy of the Pharisees

And when He was casting out a demon from one *which was* dumb, it came to pass that when the demon was gone out, the dumb man spake; and the multitudes marveled.‡

* Luke gives only five petitions of the ‘*Pater Nostra*,’ whereas there are seven in the first Gospel. Refer to § 37.4 (MATTHEW 6:9 - 13 and LUKE 11:2 – 4) The Lord’s Prayer repeated.

† Our prayers must be said with confidence and perseverance. [*Confraternity*]

‡ Refer to § 53.2 A Dumb Demoniac Restored. See, MATTHEW 9:32 – 34.

But some of them said, “In Beelzebub the prince of the devils casteth He out demons.”*
And others, in order to test Him demanded a sign from out of Heaven.

Jesus’ answer

But He, knowing the machinations of their thoughts, said unto them, “Every kingdom divided against itself is brought to desolation; and every city or house *divided* against itself falleth. And if Satan casteth out Satan, also divided against himself, how then shall his kingdom stand? because ye say *that* I cast out demons in Beelzebub. But if I, empowered by Beelzebub, cast out demons, by whose power do your own sons[†] cast *them* out? therefore shall they be your judges. Ask them! your own sons prove *that* you are wrong. But if I by a Divine finger, in the Spirit of God cast out demons, then unto you is the Kingdom of God come. When the strong *man*, fully-armed, gaurdeth his own castle, his possessions are in peace: but when a stronger than he shall advance upon him, and conquer him, he despoileth from him the whole of his armament wherein he trusted,[‡] and divideth his plundered spoils.[§]

No compromise

Whoever is not with Me is against Me; ** and whoever that gathereth not with Me scattereth.^{††}

The danger of a spiritual vacuum in a man’s soul – the return of the unclean spirit ‡‡

When the unclean spirit goes out of *the* man, it wanders, roaming through the waterless places in search of rest; but finding none; it saith *to itself*, ‘I will turn back upon my house whence I came out.’ And when it is come, it findeth *it* swept clean^{§§} and garnished; then goeth it, and taketh *to itself*, seven other spirits more wicked than itself; and they enter in and dwell there: so at last the state of that man cometh worse than the first.^{***}

87 § Basis of a Real Relationship to Jesus: The More Excellent Blessing.

* Refer to § 45.1 A Blind and Dumb Man Cured. See, MARK 3:22.

† The “*children*” of the Pharisees are their disciples. They taught them formulas for casting out devils. [Confraternity]

‡ See, “(Put On) *The Whole of the Armour of God*.”

§ Refer to § 45.1 A Blind and Dumb Man Cured. See, MARK 3:23 – 27.

** Cf., LUKE 9:50. “[] for he that is not against you is for you.” (Refer to § 78.2 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Toleration.)

†† Refer to § 45.1 A Blind and Dumb Man Cured. See, MATTHEW 12:25 – 30.

‡‡ Jesus warns that a devil cast out may return with reinforcements, to an individual or to a society; here there is a warning to those rejecting Him. He uses a parable to present the idea: the impure spirit is like a robber who goes into the desert, etc. [Confraternity]

§§ But empty, since the person is neutral about Christ. [Living Bible]

*** Refer to § 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples. See, MATTHEW 12:43 – 45.

LUKE 11:27, 28^{*}

Jesus brings sentimentality down to earth – the truly happy

The praise of Mary

And it came to pass, while He was speaking in this way, it happened that a certain woman in the multitude, lifting up her voice, exclaimed unto Him, “Blessed is the womb that bare Thy birth, and the paps which Thou hadst suckle!”

But He said, “**Yea, rather much more blest are they that hear the Word of God, and obey it.**”

CHAPTER XIV

CONDEMNATION FOR OPPONENTS AND CONCERN FOR DISCIPLES

§ 88 Pharisees Demand *Miraculous* Signs from Jesus: *The Sign of Jonah and the Queen of the South as Examples.*^{*}

(MATTHEW 12:38 – 42 and) LUKE 11:29 – 32

His scathing judgment on His contemporary generation

Then certain some of the Jewish Leaders, Teachers of the Torah and Pharisees, addressed Him, saying, “Rabbi, we wish to see a sign from you.” And when the crowd were gathering together densely unto Him, He began to say, “Does a depraved and debauched generation ask after a Divine sign? No sign, however, will be given to it but the sign of the prophet Jonah:[†] for even as Jonah was three days and three nights in the hold of the sea-monster, become a sign unto the Ninevites; so shall also the Son of Man be three days and three nights in the heart of the earth,[‡] quick become a sign unto this generation.[§] The men of Nineveh shall stand up in the Judgment Trial with this wicked generation, and will condemn them; because they converted and were repented at the

^{*} For an account of similar general content, cf. § 46 Basis of Real Relationship To Jesus: His Mother and Brethren. See, MATTHEW 12:46 - 50 and MARK 3:31 – 35 (and LUKE 8:19 – 21). Also cf., § 49 Basis of Real Relationship To Jesus: His Mother and Brethren. See, (MATTHEW 12:46 - 50 and MARK 3:31 – 35 and) LUKE 8:19 – 21.

^{*} *Supra*, § 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples. MATTHEW 12:38 – 42 and LUKE 11:29 – 32.

[†] [MATTHEW 12:39 and LUKE 11:29 = JONAH 3:1 - 4] FF “Then the command of the EVER-LIVING came to Jonah the second time to say: ‘**Arise! go to Ninevah, the Great City, and preach in it the sermon that I commanded you!**’ Jonah consequently arose and went to Ninevah, as the EVER-LIVING commanded, – and Ninevah was a great city to God, three days journey across. When Jonah had begun to enter the City, he traveled a three days’ journey, and proclaimed, “Four days hence Ninevah will be overthrown.” [Fenton]

[‡] Cf., JONAH 1:17 [Or, JONAH 2:1.] FF (*See supra*.)

[§] Cf. MATTHEW 16:1 – 4. Also, cf. MARK 8:11 – 13.

preaching of Jonah: and yet, behold! more than Jonah is here! * The Queen of the South shall rise up in the Judgment against the men of this generation, and shall convict them: for she came from the distant extremities of the earth to hear the Wisdom of Solomon:† and yet, behold! more than Solomon is here!”‡

§ 89 The Use and Test of Truth: Inward Illumination.

LUKE 11:33 – 36

The need for complete sincerity – the parable of ‘the lamp of the body’ repeated

“No man, when he hath lighted a lamp, putteth it in a cellar where it will be hidden, neither underneath the corn-measure; but instead *he* putteth upon the lamp-stand, and it shineth so that all which are in the house may see the light. § The lamp of the body is thine eye: when thine eye is single, thy whole body is full of light; but when it is evil, thy body also is full of darkness. Look, therefore, lest the light that is in thee be not *in the darkness*. ** If, then, therefore, thy whole body be full of life, having no part *of it* dark, it shall be wholly full of light; just as when the lamp with its bright shining doth give thee flame’s illumination.”††

§§ 90 Discourse on the Teachers of the Torah and Pharisees: Six Woes

LUKE 11:35 – 54

§ 90.1 Pharisaism Exposed.

LUKE 11:35 – 44

Jesus denounces the Pharisees

* JONAH 3:5 – 10. “And the people of Nineveh trusted GOD, and proclaimed a fast, and clothed in sackcloth, and sat in the dust. And it was proclaimed, and commanded by a decree of the King and his Nobles, saying, ‘Let men, and cattle of the fold, and sheep, not taste of anything, either food or water to drink. But let men and cattle be clothed in sackcloth, and cry earnestly to GOD; and let everyone turn from his peculiar sin, and from the wrong that is in his hands. Who knows but that GOD will turn and have pity, and restrain His anger, and not destroy.’

GOD saw their acts, how they turned from their bad course, so GOD showed mercy instead of the punishment which he had warned would be inflicted upon them, and did it not!” [Fenton]

† See *supra*, 1 KINGS 10:1 – 3. **Visit of the Queen of Sheba** &c.

‡ Refer to § 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples. See, MATTHEW 12:38 – 42 and LUKE 11:24 – 26; 29 – 32.

As well, refer to § 68 Concerning the Pharisee’s (and Sadducee’s) Demand for Signs from Jesus. See, MATTHEW 16:1 – 4 and MARK 8:11 – 13.

§ Refer to § 36 The Happy and the Miserable. See, MATTHEW 5:5. As well, refer to § 47.3 The Light and How to Use It. See, MARK 13:21 and LUKE 8:16.

** Refer to § 38.1 Worldliness, and What It Costs. See, MATTHEW 6:22, 23.

†† A soul completely illuminated by the truths proposed by Jesus has no further need of a special sign to recognize truth and goodness. [Confraternity]

Now, while He spake, a Pharisee asketh Him to home to breakfast with him: so He went in, and reclined to the meal. And when the Pharisee saw it, however, he greatly marveled, surprised, noticing that before the breakfast table He had not first preformed the ceremonial washing (required by Jewish custom).*

And the Lord said unto him:

“Now you Pharisees cleanse the outside of the cup and the platter; but your own inward part is full of extorting avarice and wickedness. Ye foolish ones! did not the Maker of the outside make the inside also? cleanse first let the inside of the cup (and the platter), nevertheless, and be given in alms as charity *as what you can afford*, that the outside may become clean also:† howbeit, however, ye can exchange for alms those things which are within for kindness; and behold, all things will be pure for you.

But woe unto you, Pharisees! hypocrites! for ye are careful to tithe a tenth of mint and rue and every seasoning garden-herb *even the smallest part of your income*, and have completely forgotten and neglected the weightier matters of law, justice and mercy, and faith, and the love of God: but these ought ye to have done, and not to leave the others undone.‡

But woe unto you, Pharisees! for ye delight to secure the frontal chief places of uppermost honour at banquet feasts, and the principle seats in the synagogues, and the salutations in the market-places *lovest ye*, and to be called of men, Rabbi.§

Woe unto you, hypocrites! alas! for ye are as hidden tombs, unmarked graves in the field *which appear not*, and the men that walk over *them* know not the corruption they are passing.”**

§ 90.2 The Iniquitous Lawyers.

LUKE 11:45 – 54

Jesus denounces the learned Teachers of the Torah for obscuring the truth

But *then* one of the Teachers of the Torah, in answering, saith unto Him, “Master, in thus saying this, alas! thou doth reproacheth us also.”

And He replied:

* Cf., § 63 Concerning Traditions about Defilement: Table Etiquette – True and False Religion. See, MATTHEW 15:1 – 3 and MARK 7:1 – 5.

† Worldly possessions such as money, etc. should be used for good purposes; the hearts of the Pharisees as well as their vessels will be clean, if they use them in this manner. [*Confraternity*] Cf., § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:25, 26.

‡ Ibid. See, MATTHEW 23:23, 24. Cf., LEVITICUS 27:30 and MICAH 6:8. “And all tithe of the land ... is sacred to the EVER-LIVING” And, “[] what does the LORD seek from you? – To administer justice aright, Love mercy, walk humbly with GOD!”

§ Ibid. See, MATTHEW 23:5 – 7 (and MARK 12:38, 39 and LUKE 20:46).

** Ibid. Thus contracting legal impurity, NUMBERS 19:16. [Jerusalem Bible] See, MATTHEW 23:27, 28.

“And especially! woe unto you, experts in the Torah^{*} of Moses! for ye lode men with heavy burdens, grievous to be borne, while ye yourselves touch not the oppressive burdens with one of your fingers![†] Woe unto you! alas! for ye build monumental tombs of the prophets, whereas your fathers murdered them.[‡] So ye are witnesses testifying approval for, and in acquiesce of, the works of your fathers: for they indeed killed *them*, and ye consent to build *their* tombs.[§] Because of this, therefore, also reasons the Wisdom of God,^{**} ‘I will send unto them prophets and apostles; and some of them they shall kill and persecute; so that the blood of all prophets, which was shed from the fountain of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary’: yea, I say unto you, it shall be required of this generation.^{††} Woe unto you, lawyers! alas! for ye took away the Key of Knowledge: ye entered not in yourselves, and them that were entering in ye hindered.^{‡‡} Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, even while for pretense ye make long prayers: therefore ye shall receive greater condemnation.”^{§§}

Opposition of the Pharisees and the Teachers of the Torah

And, consequently, when He was come out from thence,^{***} both the Teachers of the Torah and the Pharisees began to nurture a bitter hatred, and set themselves vehemently against Him, to assail Him furiously and bitterly contradict and criticize Him, and to provoke Him to speak of more things, plying Him with a host of *senseless* questions; all the whilest, laying wait for Him, to entrap Him by word of mouth, so that they might press an information against Him.

Concerning Hypocrisy, Worldly Anxiety, Watchfulness, and His Approaching Passion (Galilee.)

^{*} **Woe to you lawyers.** Jesus speaks of the doctors of the Torah of Moses, commonly called the *scribes*. [Douay]

[†] Ibid. See, MATTHEW 23:4.

[‡] **Woe unto you who build, &c.** Not that the building of the monuments was in itself blameworthy, but only the intentions of these unhappy men, who made use of this outward shew of religion and piety, as a means to carry on their wicked designs against the Prince of Prophets. [Douay]

[§] Ibid. See, MATTHEW 23:29 – 31.

^{**} **The Wisdom of God**, i.e., God’s councils or the manifestation of His Divine Wisdom. [Confraternity]

^{††} Ibid. See, MATTHEW 23:34 – 36. Cf., GENESIS 4:8 and 2 CHRONICLES 24:20, 21. “[] Cain attacked his brother Abel, and murdered him.” And, “Consequently, the Spirit of God clothed ISELF in Zachariah – ben – Jhoidha the Priest, and he stood before the Parliament and said to them; - ‘God asks you this! Why do you transgress the Instructions of the EVER-LIVING? You do not prosper! – Because you have abandoned the Lord, He will abandon you!’ They however conspired against him, and murdered him by stoning, by command of [Johash] the King, in the Court of the House of the EVER-LIVING!”

^{‡‡} Cf., § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:13.

^{§§} Ibid. See, MARK 12:40 and LUKE 20:47.

^{***} **After He had said these things to them.** The reading in the better Greek manuscripts is: “And after He had departed from there.” [Confraternity]

§ 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity.

LUKE 12:1 – 12

Open and fearless speech – warnings against hypocrisy and encouragements

The leaven of the Pharisees

In the meantime, during these proceedings when the many thousands of the multitudes were gathered together, insomuch that the myriads actually trode each upon another, He began to say unto His disciples *primarily*, “First of all beware ye more than anything else of the leaven of the Pharisees, which is hypocrisy^{*} – they pretend to be good when they aren’t. But there is nothing covered up, that shall not be revealed: nor concealed so as not to become known and made evident.[†] Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have whispered in the inner chambers shall be proclaimed upon the housetops.”

Whom to fear

Man needs only fear God

“And I further say unto you, friends, ‘Do not fear those killing the body, and after that have no more worse that they can do – they have no power over your souls *which are eternal and undying*. But I will warn you whom ye ought to fear: dread ‘the One’ *whom* after the killing hath authority to cast into destruction in hell;[‡] yea, I say unto you, ‘the One’ *is whom* ye shouldst ought to best dread. Are not five sparrows sold for two assaris?[§] and yet not one of them is forgotten in the sight of God. But, more than that, He knoweth the very hairs of thy head – all are numbered. Fear not, therefore, ye are of far more value than a flock of many sparrows.”^{***}

Confessing and denying Christ

Promise of reward and punishment

“And I say this unto you, ‘Everyone who may confess in me openly before the presence of men, in him shall the Son of Man shall also confess openly before the angels of God: but whoever denieth the Son of Man openly before the presence of men shall be

^{*} Cf., § 69 Concerning the Leaven of the Pharisees. See, MATTHEW 16:11. Also see, MATTHEW 16:6 and MARK 8:15.

[†] Refer to § 47.3 The Light and How To Use It. See, MARK 4:22 and LUKE 8:17.

[‡] Greek *Gehenna*.

[§] FF About threepence.

^{***} Refer to § 134.2 Discourse on Events of the Future: Signs of the End. See, LUKE 21:18. “And not a hair of your head shall perish.”

openly denied in the presence of the angels of God.* And every one who shall speak a word expressing a thought against the Son of Man, it shall be forgiven him; but to the libelous who blasphemeth against the Spirit of Holiness, it shall not be forgiven.”†

And when they bring you before the Jewish synagogues, magistrates, and the state authorities, be not anxious how or what ye shall answer, or what ye shall say in defense: for the Spirit of Holiness shall instruct you in that very hour what ye ought to say.”‡

§§ 92 Teachings against Concern about Wealth

LUKE 12:13 – 21

§ 92.1 Selfishness Condemned.

LUKE 12:13 – 15

Jesus gives a warning about avarice, the love of material security, and the hoarding of possessions

And one of the multitude now said unto Him, “Rabbi, bid my brother divide the inheritance with me.”

But He replied unto the man, “**Man who decided to appoint Me to be a judge and an arbitrator between you?**”§ And He further said unto his disciples, “**Take heed! and guard yourselves against all covetous avarice: for it is not in a man’s abundance of wealth that consisteth the security of his life, even from those things which he in abundance doth possesseth – for real life and real living are not related to how rich we are.**”

§ 92.2 The Parable of ‘The Rich Fool’.

LUKE 12:16 – 21

And He then addressed a parable unto them, saying, “**The fertile estate of a certain rich man productively brought forth fine harvests – and plentifully: and his barns were full to overflowing he reasoned within himself, saying, ‘What shall I do? because I have not where to bestow all my fruits?’ And then he said, ‘This will do: I will pull down all my storehouses, and build greater ones; ** and there will I bestow all my produce, and all my other goods. And I will say to my soul: Lucky ye, O my soul; thou hast plenty much**

* Cf. § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:(26 –) 32, 33. Also, refer to § 73 Some Costs of Discipleship: The Declaration of Peter’s Renouncement of Self. See, MATTHEW 16:27 and MARK 8:38 and LUKE 9:26.

† Refer to § 45.2 Blasphemy. See, MATTHEW 12:31, 32 and MARK 3:28 – 30.

‡ Refer to § 134.2 Discourse on Events of the Future: Signs of the End. See, MARK 13:11 and LUKE 21:14 – 15.

§ St. Ambrose has well said in commenting upon this passage: “Jesus rightly refuses to settle earthly differences who has come to reveal heavenly secrets.” [*Confraternity*]

** Cf. Job ...

goodly laid up, ample stores for many years to come. Relax; take thine ease; eat, drink, and be merry.””

But God said unto him, “*Thou foolish one!* thy soul is required of thee this very night; and of all these things which thou hadst prepared for thyself? what shall they be worth? whose shall they be?” So it is that whoever hoards amassed wealth *for himself*, storing up treasure in place of making himself rich in the sight of God, he so does ‘freely of will’ and *thus* remains a pauper towards God.”

§ 93 Teachings against Anxiety about Food and Clothing.*

LUKE 12:22 – 34

Lessons of ‘Trustfulness in the Providence of God’

And then He said unto His disciples:

“Therefore! be ye not anxious for yine life, embittering how thou shalt eat, or yet what you shall drink; nor yet respecting for your body, how you shall be clothed. Is not the life more important than the food, and the body itself more than the raiment put on?[†] Just behold the ravens of the heaven! *that* they sow not, neither do they reap, nor gather up into barns; and yet your heavenly Father feedeth them. And are not ye of much more important value than they? And yet, who among you by anxious fretting is able to add one cubit unto his stature? a single hour to the span of his life? If ye then be not able to do that thing which is least, why take ye thought for the rest? and why should you fret anxious concerning raiment?

The lilies of the field

“Reflect upon the lilies of the field, how they grow; they toil not, neither do they spin: and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the flowers of the field, which flourish to-day alive, and to-morrow are thrown into the oven fire, *shall He* not much more *clothe you!* O ye of little faith?

Seek first the Kingdom of God

“Never therefore fret anxious, saying, ‘What shall we eat?’ or, ‘What shall we drink?’ or, ‘Wherewithal shall we find clothing?’ for after these things all the heathen Gentile nations of the world eagerly hunt; for thy heavenly Father knoweth that ye have need of all these things:[‡] neither be ye of doubtful mind. Howbeit seek ye first to secure

* Refer to § 38 Sermon on the Mount: Discourse on Standards of Righteousness (*concluded*). § 38.1 Worldliness, and What It Costs. See, MATTHEW 6:25 – 34 and MATTHEW 6:19 – 21.

[†] Ibid. See, MATTHEW 6:25.

[‡] Ibid. See, MATTHEW 6:26 – 33. As well, refer to § 37.3 How to Pray. See, MATTHEW 6:8.

the Kingdom of God, and His righteousness and all these things will be readily added unto you besides.*

On almsgiving – build up riches in heaven

“Fear not, little flock; for is your Father’s good pleasure to give you the Kingdom. Sell those possessions that ye have, and give alms kind-heartedly; provide yourselves with purses that do not grow old, acquire for thyself unfailing wealth, an inexhaustible treasure in the heavens, where neither thief draweth near, nor moth destroys. For where thy treasure is, there will your heart be also.†

§ 94 Teaching About the Future: Fidelity and Watchfulness.

(MATTHEW 24:43 – 51 and) LUKE 12:35 – 48

Jesus’ servants must be on the alert, watchful for the Master’s return

“Be prepared! *all* dressed and ready for active service – whatever comes: let your loins be girdled about with your clothes fastened tight at the waist, and your lamps burning; and be ye yourselves like unto men looking unto their Lord, when He should return from the marriage feast; so that, when He cometh and knocketh, they may straightway open unto him. Blessed are those happy servants, whom the lord whence he cometh shall find *them* awake and watching – *like good dogs*: verily! I say unto you, *that* indeed, he shall gird him an apron fast, and make them to sit down to meal, and then shall come to serve them. And how happy are they if he shall come in the second watch *during the middle of the night*, and if *so* in the third *during the early morning’s dawn*,‡ and find *them* so, blessed are those *servants*.

But know ye this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be digged through. And you, too, be ye also standing ready: for in an unexpected hour *that* ye think not the Son of Man cometh.”

The faithful or the unfaithful servant

Exhortation to vigilance

And Peter then said unto Him, “Lord, speakest Thou this parable unto us, or even unto all?”

And the Lord said:

“Who dost thou think, then, is the faithful steward? the wise man whom his lord shall set up over his household to give them their portion of food in due season? Blessed is that faithful and sensible servant whose master gives him the responsibility of feeding

* Cf. MATTHEW 6:33. (See, § 37.3 How to Pray.)

† Ibid. MATTHEW 6:19 – 21.

‡ FF Fenton has “And whether he returns at nine o’clock or at twelve o’clock.”

the other slaves, whom his lord when he cometh shall find so doing. Verily I say unto you of a truth, Indeed, he will reward that man and set him free as a ruler over all that he hath. But if that servant shall say of evil in his heart, My lord long tarrieth *in* his coming; and shall begin to bully the menservants and maltreat the maidservants, and to eat, carouse, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall severely scourge him, cut him in sunder, and appoint his portion with the unfaithful hypocrites: there shall be weeping and gnashing of teeth.* And that slave which knew the will of his master, and made not ready, nor did according to his will, shall be severely punished with many *stripes*; but the slave which knew not that he was so-much as doing wrong, and did such things as are worthy of stripes, he shall be beaten fairly with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they demand the more.”

CHAPTER XV

DEEP FEELING AND DIRECT TEACHING

§ 95 Phases of the Mission of Jesus Christ: The ‘Necessity of the Struggle’ of Christ.

(MATTHEW 10:34 – 36 and) LUKE 12:49 – 53

Jesus and His Passion

“I *it* Am quick become bringing fire to cast upon the earth;[†] and what will I? if it is already kindled ablaze?[‡] But I have a baptism still to be baptized with;[§] and great is My distress. how am I constrained straightened till this ordeal be accomplished! – and over.”

The cause of dissension, Jesus declares that His coming is bound to bring division and not peace

“Think ye that I *it* Am quick become to cast peace in the earth? I tell you, Nay; but rather strife and division: for there shall be from henceforth five in one house divided,

* Refer to § 136.1 Discourse on Events of the Future (*concluded*): Faithful and Unfaithful Servants. See, MATTHEW 24:43 – 51. Cf., § 136.2 Discourse on Events of the Future (*concluded*): The Thoughtless Bridesmaids. See, MATTHEW 25:1 – 10.

† Cf., GENESIS 9:11. “I have fixed My Covenant with you, that all flesh shall never again be destroyed with the waters of a downpour of waters; neither shall there be from henceforth a flood to waste the earth.”

‡ The image of fire refers to the purifying and cleansing power which the gospel, through the grace of the Spirit of Holiness, will exercise on mankind. But this power is effective only through Jesus’ Passion and [mortal] death. [*Confraternity*]

§ Refer to § 120 Teachings on the Standards of Greatness: A Mother’s Request - Ambitious Disciples. MARK 10:38, 39. “Or to be baptized with the baptism that I am baptized with?” “And with the baptism that I am baptized withal shall ye be baptized.”

three against two, and two against three – or perhaps the other way around. They shall be divided, father against his son and son against his father; mother against her daughter and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”*

§ 96 The Premonitory Signs of the Times.

LUKE 12:54 – 59

Intelligence should be used not only about the obvious weather, but more-so about understanding interpretations of all the signs of the times in which men live

Time for reconciliation

And the Pharisees and Sadducees then came forth, and began to question with Him, seeking of Him to shew them a sign from heaven, tempting Him.[†]

But, in response, however, He also said unto the crowded multitude of people, “When ye see a cloud rising in the west, straightway ye say, ‘There cometh a shower’ – and so it cometh to pass. And when ye see a hot south wind blowing, ye say, ‘There will be scorching heat’ – and it cometh to pass. Ye hypocrites! you know how to interpret the phenomena of the earth and the face of the sky – but how is it that ye know not how to interpret the meaning of the warning signs about the crisis ahead; these are all around you?”[‡]

Settle with your opponent

“And why even of yourselves do ye refuse to judge for yourselves what is right? For instance, as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him while you have the chance; lest haply he hale thee unto the judge, and the judge shall deliver thee to the exactor, and the exactor shall drag thee off and cast thee into prison. Verily, I say unto thee, ‘Thou shalt by no means come out thence, till thou have paid the very last mite.’”[§]

Repent from your sins or die

* Cf., MICAH 7:6. “From the wife of your breast shut the doors of your mouth! For the son will dishonour his father, From her mother the daughter rebels, And the bride from her mother-in-law, And the foes of a man are the men of his house!”

† Cf., MATTHEW 12:38. *Refer to § 45.3 The Pharisees want A Proof: Jonah and the Queen of the South as Examples. As well, refer to § 86 A Charge of Alliance with Satan: A Warning against Dissension. See, LUKE 11:16.*

‡ Cf., § 68 Concerning the Pharisee’s (and Sadducee’s) Demand for Signs from Jesus. *See, MATTHEW 16:2, 3.*

§ Cf., § 37 Sermon on the Mount: Discourse on Standards of Righteousness (*continued*). § 37.1 The Law of Love Explained. *See, MATTHEW 5:25, 26.*

§§ 97 Warnings of Impending Fate – *examples inviting repentance*

LUKE 13:1 – 9

§ 97.1 Pilate and the Galilæans.

LUKE 13:1 – 5

Jesus is asked about the supposed significance of disasters

The necessity for repentance

Now it was just about at this very season that there were some people present, which had newly arrived, who told Jesus of the story of the Galilæans whose blood Pilate had mingled with that of *their own* sacrifices* (as they were sacrificing at the Jewish Temple in Jerusalem).

And He answered, replying unto them, “Suppose ye to think it proves that these Galilæans were worse sinners above all the other Galilæans, because they have suffered these things? I tell you, ‘Nay: but, except ye repent and leave your evil ways and turn to God, ye shall all in like miserable manner perish.’ Or those eighteen, upon whom the tower in Siloam[†] fell, and killed them – think ye that they were the greatest sinners above all the guilty men that dwell in Jerusalem? I tell you, ‘Nay: but, except ye repent and turn from your sins, ye shall all likewise tragically perish.’”

§ 97.2 Parable of ‘The Unfruitful Fig-tree.’

LUKE 13:6 – 9

Jesus hints at God’s patience with the Jewish abomination: the parable of ‘the barren fig-tree’

And He also spake this parable:

“There was a certain man who had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, ‘Behold, these three years I am come seeking fruit on this fig-tree, and find none: cut it down; why doth it also cumber the ground?’ And he answering saith unto him, ‘Lord, let it alone this year

* The author expects this incident, and that mentioned in V. 4. to be known to his readers; no other evidence of them remains. [Jerusalem Bible]

[†] ABU Siloam (Si-lo’am) [sent forth]. A pool just south-west of the City of David, where Jesus Christ had a blind man wash in order to receive sight. (JOHN 9:6, 7, 11) Likely the *approximate* site of King Hezekiah’s reservoir adjoining the conduit he constructed to carry the waters of Gihon. – 2 Kings 20:20 and 2 Chronicles 32:30. “In the days of Jesus’ earthly ministry, it was common knowledge that the ‘tower in Siloam’ had collapsed, killing eighteen persons. [] its actual location in Jerusalem is unknown.”

also, till I shall dig about it, and dung it with fertilizer: and if it bears fruit thenceforth, well; but if not, thou shalt cut it down.”*
* Cf. GENESIS 18:23 &c. *The Doom of Sodom*: “And Abraham approached the EVER-LIVING LORD and said, ‘Will You destroy the just as well as the wicked?’”

§ 98 Suffering and Sabbatarianism: Jesus Censured for Sabbath Healing. (Probably *Peræa*)

LUKE 13:10 – 17

Jesus reduces the Sabbatarians to silence, healing a crippled woman on the Sabbath

And while He was teaching in one of the Jewish synagogues on the Sabbath day, there was an enfeebled woman present, which had a spirit of infirmity eighteen years; and she was stooped over and, quite unable to stand, could in no wise lift herself upright. And when Jesus saw her, He called her, and said to her, “**Woman, thou art loosed! from thine infirmity set free.**” Then He laid His hands upon her: and immediately she was rid of her infirmity and made straight, and she glorified God.

The rulers of the Jewish synagogue are indignant

And the chief official of the Jewish synagogue, being moved with indignation because Jesus had healed on the Sabbath, intervened and said to the multitude, “There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath.”†

But the Lord answered him, and said, “**Ye hypocrites! doth not each one of you on the Sabbath loose his ox or his ass from the manger, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo these eighteen years, to have been loosed from this bond on the day of the Sabbath?**”

As He said these words all His adversaries were covered with confusion, put to shame, and humiliated: and the entire multitude rejoiced, thrilling for all the glorious wonders that were done by Him.

§ 99 Parables of the Kingdom of God: Illustrations of the Kingdom. (Probably *Peræa*)

* Cf. GENESIS 18:23 &c. *The Doom of Sodom*: “And Abraham approached the EVER-LIVING LORD and said, ‘Will You destroy the just as well as the wicked?’”

† Cf., EXODUS 20:8 – 11 and DEUTERONOMY 5:12 – 15. “COMMANDMENT IV: ‘*Remember the seventh day to keep it holy*’ – (as the EVER –LIVING GOD commanded you). Six days you may labour, and do all your business, but the seventh day is a Rest to your EVER –LIVING GOD. You shall not then do any business, you, or your son, or your daughter, your man-servant, or your maid-servant, or your cattle, or your stranger who is within your gates; for in six ages the EVER–LIVING made the heavens and the earth, the sea, and all that is in them, but rested at the seventh age; therefore the EVER–LIVING blessed the seventh day and hallowed it.” “Remember also that you were slaves in the land of Mitzeraim, but your EVER –LIVING GOD brought you out from there with a strong hand, and a directing arm, - therefore your EVER –LIVING GOD commanded you to make the Day of Rest.”

LUKE 13:18 – 21*

The parable of ‘the mustard seed’

And continuing, another parable He set before them, saying, “How shall We liken the Kingdom of God? or in what allegory shall I represent it? It is like unto a grain of mustard seed, which a man cast, sown, upon the earth in his own garden; though it be less than all the other seeds sown upon the earth, when it is grown up, it becometh greater than all the herbs, a shrub, and putteth forth great branches; so that the birds of the sky come and lodge in the shadow of its branches thereof.”†

The parable of the ‘leaven’ yeast

And again He said, “Whereunto shall I liken the Kingdom of God? It is like unto leaven yeast, which a woman took, and hid, mixed in three measures‡ of flour-meal, until the whole was all fermented, *leaven*.”

Rejection of the Jews and call of the Gentiles

Feast of the Dedication: The Jews Attempt to Stone Jesus and He retires to Peræa
(Jerusalem and beyond Jordan)

JOHN 10:22 - 42

§ 100 Limits of the Kingdom of God: The Narrow Gateway.
(Peræa)

LUKE 13:22 – 30

The kingdom is not entered by drifting but by decision – the narrow door

And now He went traveling through cities and villages, teaching, and making His way to Jerusalem. And someone said unto Him, “Lord, are they only a few that will be saved?”

And He answered *them*, saying, “Strive ye to enter in by the narrow gateway: for wide is the door, and broad is the way, that leadeth to destruction, and many, I assure

* § 48.2 The Parables of the Mustard Seed and the Fermented Flour *repeated*. See, MATTHEW 13:31 – 33 and MARK 4:30 – 32.

†Ibid. Cf. DANIEL 4:12, 21. “Nevertheless, however, leave its roots in the earth, [] with the wild beasts in the grass of the earth.” And, “[] it is a DECREE of the HIGHEST, which is proclaimed against my Lord, the King.”

‡ The word in Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.

you, many will endeavour to enter in thereby, and shall not be able.* For how narrow is the narrow is the door, and straightened the way, that leadeth unto life, and few be they that find it.† When once the master of the house has risen up, and hath shut to the door, and afterward come ye *virgins* to stand without and begin to knock at the door, saying, Lord! Lord! open to us; and I shall answer and say to you, ‘Verily I say unto you, I know you not whence ye are.’‡ Then shall many begin to say *to Me* in that day, Lord! Lord! we did eat and drink in Thy presence, and Thou didst teach in our streets; did we not by Thy name prophesy? and by Thy name cast out demons? and by Thy name work many mighty powers? And then I shall profess unto them, saying, ‘I know not whence ye are; depart *from Me*, all ye workers of iniquity.’§ And I say unto you, ‘There shall be much weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves cast forth into the outer darkness without.’ And they shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God.** And note this: Behold! there are those last which are despised now but shall then be greatly honoured and first, and thee which are first now, and highly thought of, *which* shall be least important then and far behind the last.”††

§ 101 Forecast of His Death by Jesus: A Message to Herod Antipas. (*Peræa*)

LUKE 13:31 – 35

The Pharisees warn Jesus of Herod ‘the fox’

In that very hour there came a certain number of Pharisees, saying to Him, “Get thee out, and go hence! depart from here: leave this place and be on your way for Herod would fain kill thee.”

And He answered, and said unto them, “Listen: go and tell that vixen‡‡ I continue my work casting out devils and performing miraculous cures to-day and to-morrow; yea! as well as on the *third day*§§ following: for it cannot be expected that a prophet should perish anywhere outside Jerusalem!”***

* *Endeavour &c.* Many shall desire to be saved; but for want of taking sufficient pains and being thoroughly in earnest, shall not attain to it. [Douay]

† Refer to § 38.2 The Characteristics of the Kingdom: Sincerity. See, MATTHEW 7:13, 14.

‡ Refer to § 136.2 Discourse on Events of the Future (*concluded*): The Thoughtless Bridesmaids. See, MATTHEW 25:11.

§ Cf., MATTHEW 7:22, 23. See, § 38.3 The Characteristics of the Kingdom: True and False Foundations.

** Cf., MATTHEW 8:11, 12. See, § 39 Opinion of a Roman Centurion: Curing the Captain’s Boy.

†† Many Gentiles will be called to salvation and take the place destined for the chosen people of Israel [*Confraternity*]: “The Jews, though, chose themselves! and are not God’s *true* Elect.” Refer to § 118 Parable of the Householder and the Labourers’ Grievance. See, MATTHEW 20:16. As well, refer to § 117.2 Relation of Riches to Eternal Life: The Barrier of Wealth. See, MATTHEW 19:30 and MARK 10:31.

‡‡ FF “Vixen,” literal version of the Greek; not ‘fox.’

§§ Cf., Luke 24:7. “[] . . . and the third day rise again.” See, § 147 The Visit to the Sepulchre: The Resurrection of our Lord Jesus.

*** For other forecasts of forthcoming events at Jerusalem, cf., § 72 (Jesus Foretells Events at Jerusalem: Peter’s Mistake. See, MATTHEW 16:21 – 23 and MARK 8:31 – 33 and LUKE 9:22) and attached references.

Jerusalem admonished in lamentation

“O Jerusalem! Jerusalem! which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is now left unto you *desolate*:* and I say unto you, ‘Ye shall not see Me, until ye shall say, BLESSED is HE THAT COMETH IN THE NAME OF THE LORD!’”†

§ 102 Again Censured for A Sabbath Healing: The Pharisaic Plot.

LUKE 14:1 – 6

Strict Sabbatarianism is again rebuked – healing of a dropsical man

And it came to occur, on one occasion, when He entered into the house of one of the leading rulers of the Pharisees on a Sabbath to eat bread, that they were watching Him; and behold, into His presence there was come before Him one certain man that was suffering from dropsy, whose arms and legs were swollen. [] So Jesus answering spake unto the Teachers of the Torah and Pharisees, asking, “*Is it lawful to heal on the Sabbath? or not?*” But they held their peace and would not say anything.‡

So taking hold of the man, He cured him, and let him go – *in silence dismissing him*. And He said unto them, “*Which of you shall have a son or an ass or an ox fallen into a well, and will not straightway without the slightest hesitation draw it up even on a Day of Rest?*”§ And again, they could not answer unto these things and had nothing to say.

§§ 103 Teaching at the Table of a Pharisee: *Three Lessons Suggested by the Event*
(Probably *Peræa*)

§ 103.1 Admonition to Humility.

LUKE 14:7 – 11

A lesson in humility and hospitality – on choosing first places at table

* Cf., JEREMIAH 12:7 (*on the Lord’s disgust at Israel*) and 22:5 (... *punishment at the palace*). FF “I have forsaken My house! I have abandoned My estate! I have given the darling of My Soul to the hand of Her enemies!” “But if you do not listen to these messages, I swear by MYSELF, says the EVER-LIVING *that This house shall be burnt.*”

† Refer to § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:37 – 39. Also, cf., PSALM 118:26. FF “Bless who comes in the NAME of the LORD! I bless you from the House of the LORD; Of GOD, Who is LIFE, *Who gives to us light.*”

‡ Refer to § 33 Criticism For Healing On the Sabbath: A Withered Hand Restored. – Sabbatarianism. See, MATTHEW 12:12 and MARK 3:4 and LUKE 6:9.

§ Refer to § 33 Criticism For Healing On the Sabbath: A Withered Hand Restored. – Sabbatarianism. See, MATTHEW 12:11, 12.

Then, Jesus observing how the invited guests were selecting for themselves the chief places of honour, He spake, addressing a parable unto them, saying:

“When thou art bidden of any *man* invited to a marriage feast, sit not down in the chiefest *of* seats; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, ‘Make room! give this distinguished man *yine* place’; and then thou shalt begin to go, embarrassed with shame, and take whatever lowly seat is left at the foot of the table, humiliated. Do this instead; when you are invited, take for yourself an inconspicuous and lowly position, so that when he that hath bidden unto thee cometh, *he* may say to thee, ‘Friend, go up higher’: then shalt thou have honoured glory in the presence of all fellow-guests which recline at meal with thee. Because everyone that exalteth himself as being important shall be humbled; and whoever so humbleth himself as being insignificant shall be exalted.”*

§ 103.2 God-like Generosity.

LUKE 14:12 – 14

On choosing guests to be invited

Poor guests

And He said to him *also* that had bidden Him, “Whenever thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made for thee. But, on the contrary, when thou makest a banquet fest, bid the poor, the crippled, and the lame and the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of those just souls arisen *again* from the dead.”

§ 103.3 The Parable of ‘the Royal Wedding Feast’ of a Pharisee: A Great Banquet.

(MATTHEW 22:2 – 10 *and*) LUKE 14:15 – 24

The invited guests who made excuses

Parable of a great supper

And when one of the guests whom sat at meal with Jesus heard all these things, he saith unto Him, “Blessed *is* the happy man that shall be privileged to eat *of* bread in the Kingdom of God.”

* Refer to § 114 Parable of the Publican and the Pharisee at Prayer. See, LUKE 18:14. As well, refer to § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:12.

The guests refuse to come

But He answereth unto him who spoke, “The Kingdom of Heaven is likened unto a certain King, which made a great marriage feast for his Son, and sent forth his servants at supper time to call *on* all them that were bidden to feast at the banquet, and say unto them that were bidden, ‘Come; for *all* things are ready now’: and He *had* bade many: and they would not come. Again He sent forth other servants, saying, ‘Tell them that are bidden, Behold, I have made ready *My* dinner: *My* bullocks and *My* prize fatlings are killed, and all things are ready: come to the marriage feast.’ And they all alike, *as* with *one* consent paid no attention and began to make excuses. The first said *unto Him*, ‘I have bought a piece of ground, and I need go see it: I pray *thee* have me excused.’ And another saith, ‘I have bought five yoke of oxen, and I go to prove them: I pray *thee* have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’ Thus they all made light of it and went about their own business; one to his farm and another to his stores of merchandise ... and the rest laid hold of His messengers and entreated them spitefully, even shamelessly killing them.* So that when a servant came and shewed his Lord these things: and *thence* the King heard *thereof*, and on learning *all* this, *He* was wroth with fury; and sending *His* armies, *He* destroyed those murderers, and burned and pillaged their cities.

Other guests are invited

“Then the Master of the House being *still* much annoyed said to his servants, ‘The wedding-feast is ready, but they that were bidden were not worthy. Go ye, therefore, out quickly into the streets and lanes of the city, and as many as ye find, bid to the marriage feast. bring hither the poor and the maimed, and the blind and the lame.’ And those same servants went out into the streets and lanes of the city, and gathered together all as many as they had found – both bad and good alike:† and these servants said, ‘Master! What Thou didst command is done, and yet there is *still* room.’ And the King said unto his servants, ‘Go out into the partings of the highways and along the hedgerows, and constrain *them* to come in, that My House might be filled *with souls*.’ And those servants went out into the partings of the highways and along the hedgerows, and gathered together as many as they found, both bad and good alike: and the great banquet *hall* was filled with guests.‡ For I say unto you,§ that none the like of those men which first were bidden to feast at the wedding-banquet of the Son shall get even the smallest taste of My supper.”

§ 104 Counting the Cost of Discipleship.

(Probably Peræa)

LUKE 14:25 – 35

* Cf. *John the Baptizer*

† Compare the parable of ‘the darnel tares.’

‡ Cf. § 48 Discourse on the Kingdom of God (*concluded*). § 48.1 Secret Growth: The Parable of the Weeds. See, MATTHEW 13:24 – 30.

§ The Greek word for *you* here is plural. [RSV]

Renouncing all that one holds dear to follow Christ – the cost of being a disciple

Now, once when great multitudes were traveling with Him, He turned round unto them, and said:

“If any *man* cometh unto Me, and hateth* not his own father, and mother, and wife, and children, and brethren, and sisters – yea, and his own life also, he is not worthy of Me. And whosoever doth not take up his *own* cross, and follow after Me, cannot be My disciple.[†]

Renouncing possessions

The man who built a tower

“For whom among you, desiring to build a castle tower, doth not first sit down and calculate the cost? so as to ascertain whether he have enough *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all those onlookers that behold, begin to mock *him*, saying, ‘This ridiculous man began to build and was not able to finish.’

The king who went to war

“Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? or else, if he cannot, while the other is yet still a great distance off, he sendeth an ambassage, and asketh conditions of peace.

So, therefore, in the same way, whosoever he be of you, first counts thy blessings and then renounceth not all he hath, he cannot be My disciple.

Worthless salt - on loss of enthusiasm in a disciple

“Ye are the salt of the earth: salt is a useful thing and therefore good; but if the salt hath lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: good for nothing, but to be cast out and trodden under the feet of men.[‡]

* Hebraism: an emphatic way of expressing a total detachment. [Jerusalem Bible] *Hate*, i.e., love less. Jesus does not command us to have a feeling of hatred towards our relatives, but teaches that we should pay no attention to their requests if these are detrimental to our spiritual welfare. [*Confraternity*] *Hate not*, &c. The Law of Christ does not allow us to *hate* even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul, as to be willing to renounce, and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ. [Douay]

[†] Cf. § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:37, 38.

[‡] Refer to § 78.2 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Toleration. See, MARK 9:50. As well, cf., § 36 - 38 Sermon on the Mount: Discourse on Standards of Righteousness. § 36 The Happy and the Miserable. See, MATTHEW 5:13.

If you would understand My meaning, Listen well! ‘He that hath ears to hear, then let him use them to hear.’”*

CHAPTER XVI

MANY TRUTHS TAUGHT IN PARABLES

§§ 105 – § 110 Second Great Group of Parables (Probably in *Peræa*)

§§ 105 *Three* Parables on the Worth of Sinners

§ 105.1 The Parable of ‘The Lost Sheep.’

(*MATTHEW 18:12 – 14 and*) LUKE 15:1 – 7

Subdivision A

Introduction

Now, another time, all the publican tax-farmers and other notorious sinners were drawing near and gathering unto Him for to hear His sermons, but this caused complaints from the Jewish religious leaders and the experts on the Jewish Law – *both* the Pharisees and the Teachers of the Torah murmured among themselves, and loudly grumbled, “‘This man receiveth despicable sinners, and *he even* eateth with them.’” And Jesus accordingly spake unto them *this* parable, and saith:

Subdivision B[†]

The lost sheep

“How think ye? What man among you having possession of a hundred sheep, and having lost one of them gone astray, would not leave the ninety and nine in the wilderness, and go unto the mountains, and seek after that which is lost, until he findeth

* Cf., § 41.2 Concerning John *the Baptizer*. See, MATTHEW 11:15. Also cf., § 47 Discourse On the Kingdom of God: § 47.1 The Parable of the Sower. See, MATTHEW 13:9 and MARK 4:9 and LUKE 8:8; as well as, MATTHEW 13:43 and MARK 4:23.

[†] See *supra*, § 78.3 On Forgiveness – Nobility Illustrated.

it? And when, if so be that he finds *it*, verily I say unto you, he layeth *it* unto his shoulders, and rejoices over it more than over the ninety and nine which have not gone astray. And when he returns home, he calleth together his friends and *his* neighbours, saying unto them, ‘Rejoice with me, for I have found my sheep which was lost.’ Even so it is not a thing willed before your Father Who is in heaven, that one of these little ones should perish.* In the same way, I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no conversion to repentance.

Subdivision C

§ 105.2 The Parable of ‘The Lost Drachma.’

LUKE 15:8 – 10

“Or again, what woman having possession of ten valuable silver drachmas,[†] if she loses one piece – what does she do? She doth light a lamp and sweep the house and seek diligently everywhere until she findeth *it*? And when she hath found it, *then* she calleth together *her* friends and *her* neighbours, saying, ‘Rejoice with me, for I have found the piece which I had lost!’ Thus, even so, I say unto you, ‘So there is joy among the presence of the angels[‡] of God over ‘the one’ converted sinner whose heart is repentant.’”

Subdivision D

§ 105.3 The Parable of ‘The Lost (“Prodigal”) Son and the Dutiful Son.’

LUKE 15:11 – 32

The prodigal son takes his inheritance

And He then said, “There was a certain man who had two sons: and the younger of them said to his father, ‘Father, give *me* the portion of thy substance that falleth to me.’ And so the father divided his living estate between them.

His loose living – his want

“And not many days after that, however, the younger son sold his part of the property, gathered the whole together, and took his journey to a far distant country; and there he recklessly squandered his substance in a wild life of riotous debauchery. And about the time when he had spent *his* all, there arose a mighty grievous famine in that

* Cf., § 78.3 Discourse on Standards of Greatness: On Forgiveness – Nobility Illustrated. See, MATTHEW 18:12 – 14.

[†] The Greek *drachmas*, rendered here by *silver coins*, were *each one* about a day’s wage for a labourer. [NIV; RSV] *FF* Drachma, a Greek coin equal in value to about a florin – *worth about eight pence*.

[‡] *Of the angels*. By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance and consequently a knowledge of it. [Douay]

country which swept the land; and he began to suffer in want. And he wandered away and joined himself to one of the local citizens of that country; and he sent him into the fields to feed the swine. And he would fain been filled with the pod husks of the carob tree that the swine did not eat: but no man gave unto him.”

His repentance and return

“But, at length, on coming to himself, he said, ‘How many hired servants of my father’s have bread in abundance, aye, more than enough to spare, while I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have both sinned against heaven and in your *own* presence: I am no more worthy to be called thy son: engage me as one of thy hired servants.’ And so he arose, and returned to his father.

His father’s reception of him

“But while he was yet still a long way off, his father saw him, and was moved to compassion, filled with loving pity, and ran to fall upon his neck, kissing him much affectionately.

And the son said unto him, ‘Father, I have both sinned against heaven and in your *own* presence; I am no more worthy to be called thy son, engage me as one of thy hired servants!’

But the father said to his slaves, ‘Bring forth quickly the best robe, and clothe him; and put a jeweled ring on the finger of his hand, and shoes on his feet: and bring forth the fatted calve, *and* kill it, and let us eat, and make a merry feast: for this my son was dead, and is alive again; he was lost, and is found.’ And the accordingly *all* began to be merry.

Anger of his older brother

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the slaves, and inquired as to what these things might be. And the slave said unto him, ‘Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.’ But the elder brother was angry, and refused to go in: and his father came out and, pleading, entreated him; but he answered and said to his father, ‘Lo, these many years I do serve thee, and I never once transgressed a single commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living prostituting himself with harlots, thou immediately killedst for him the fatted calf!’

The father explains

“And he replied unto him, ‘Son, thou art ever dear with me, and all that I have is thine own. But it is right meet to celebrate and rejoice and be glad; because thy brother was dead, and is alive *again*; and was lost, and is found.’”

Subdivision E

§ 106 The Parable of ‘The Defrauding Steward.’

LUKE 16:1 – 12

A clever rogue

And He said also unto His disciples, “There was a certain rich man who had a steward; and he received complaints unto him that this same man was accused of wasting and squandering his goods. So having called him, he asked, ‘What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward here.’

His dilemma – his solution

“And the steward said within himself, ‘What shall I do? seeing that my lord taketh away the stewardship from me? I have not able strength to dig; and to beg I am ashamed. I am resolved what to do, though, so that whence I am dismissed out of this stewardship, some may still yet receive me into their houses and give unto me a home.’

And then separately summoned unto him each one of his lord’s debtors – one by one – and thus saith he to the first, ‘How much owest thou unto my lord?’ And he replied, ‘A hundred baths* of oil.’ And he said unto him, ‘Take thy written bond, and sit down quickly and write fifty.’ Then said he to another, ‘And how much owest thou?’ And he replied, ‘A hundred lors† of wheat.’ He saith unto him, ‘Take thy bond writing, and write four-score.’

The wisdom of the unjust steward is commended

“And his lord commended the dishonest steward of unrighteousness, because in shrewdly acting so astutely, he had prudently done wisely: for the worldly people of this age are for their own generation wiser in dealing with their own, than the other-worldly children of the light.‡

The right use of money

“But I say unto you, ‘Make to yourselves friends of worldly wealth by means of the tainted mammon of wickedness;§ so that, when money shall fail** – an

* Greek *baths*; the bath being used as a Hebrew measure. - FF about 730 gallons.

† Greek *cors*; the ‘cor’ being a Hebrew measure: see EZEKIEL 45:14. - FF about 1200 bushels.

‡ The unjust behaviour of the steward is not commended, but his master admires the worldly wisdom in providing for his future. [*Confraternity*]

§ **Mammon** is a Semitic word for *money* or *riches*. [RSV] [] here called “*mammon of wickedness*,” because oftentimes riches are ill-gotten, undeserved, or an occasion of evil, which often lead men to sin; and at best are but worldly, and false; and not the true riches of a Christian. [Douay]

** The Greek reading is, “when *it* shall fail.”

unrighteousness iniquity of the past – then still they may receive you^{*} into everlasting dwelling places, eternal tabernacles.[†]

“He that is faithful in a very little is faithfully also trusted in much. If, therefore, ye have not been proved faithful in managing the small matters of the unrighteous mammon of the wealth of the world, who will commit to your trust the true and genuine riches of heaven? And if you have not been faithful in that which is another’s, who will give you that which is Our Own?”

§ 107 Several Sayings of Jesus: Address to Money-Worshippers.

LUKE 16:13 – 18

Some sayings of Jesus against the Pharisees and their love of money

Impossible to serve two masters

“No man can serve two masters: for either he will hate ‘the one’ and love the other; or else he will be holden devoted to ‘the one’ and despise the other. Ye cannot serve God and the power of mammon[‡] at the same time.”

Pretenses of the Pharisees

And the Pharisees also, who were covetous lovers of money, listening, heard all of these things; however, they sneered and derided and scoffed at Jesus. And He said unto them, “Ye are the people which wear a noble, pious expression in public to justify yourselves as virtuous in the sight of men; but God knoweth your evil hearts: for that which is highly esteemed and exalted as splendid among men is an abomination, and loathsome, detestable in the sight of God.

Jesus states that the Kingdom of God has superseded ‘the Torah and the Prophets’

“The Torahs of Moses and the messages of the prophets *were*, in effect, your guides until the days of John *the baptizer*: from that time the gospel of the Kingdom of God is preached, and every man entereth violently into it. And from the days of John *the baptizer* until now the Kingdom of Heaven suffereth violence, and eager men of violence storm it by force. For all the prophets and the Torah prophesied John *the Baptizer*.[§]

The Torah remains

^{*} The disciples of Jesus during their short span of life are to use their wealth to relieve the conditions of the poor and needy. [*Confraternity*] ***They may receive.*** By this we see, that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven. [Douay]

[†] Some commentators would interpret this to mean: “*Wisely* Use your money for good, so that it will be waiting to befriend you when you get into heaven.” But this would imply ‘the end justifies the means’ – an unbiblical idea. [Living Bible]

[‡] Cf. MATTHEW 6:24. § 38.1 Worldliness, and What It Costs.

[§] Cf., MATTHEW 11:12, 13. § 41.2 Concerning John *the Baptizer*.

“But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. For verily I say unto you, ‘Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.’^{*}

Marriage indissoluble

“But I say unto you, ‘Every one that putteth away his wife, saving for the cause of fornication, and marrieth another, maketh her *to be* an adulteress: and whosoever shall marrieth one that is put away, divorced from her husband, *also* commiteth adultery.’[†]

Subdivision F

§ 108 *The Parable of ‘The Rich Man and Lazarus the Beggar.’*

LUKE 16:19 – 31

Jesus shows the fearful consequence of social injustice

“Now there was once a certain rich man, who arrayed himself in purple and the most expensive fine linen, living in luxury, mirth, and splendour; and *he* sumptuously fared, feasting in great magnificence every day: and there was a certain beggar, named Lazarus, who, covered over with sores, was laid before his gate; and he longed to be fed with the broken pieces which were thrown from the rich man’s table; moreover, the dogs came and instead licked his sores. And it came to pass that the beggar died, and *that he* was carried away by the angels into Abraham’s bosom[‡]: and ‘the rich man also died, and was buried. And, in Hades’ he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And, shrieking out, he cried, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame!’[§]

^{*} Refer to § 36 The Happy and the Miserable. See, MATTHEW 5:18.

[†] Cf., § 37.1 The Law of Love Explained. See, MATTHEW 5:32. Refer to § 115 Teachings About Marriage and Divorce. See, MATTHEW 19:9 and MARK 10:11, 12. Also, refer to Footnotes on Herodias - § 17.3 Statement of the Work of John: The Real Baptizer.

[‡] **Abraham’s bosom.** The place of rest, where the souls of the saints resided, till Christ had opened heaven by His mortal death. [Douay]

[§]

“I have found strength where one does not look for it: in simple, mild, and pleasant people, without the least *desire to rule* – and, conversely, the *desire to rule* has often appeared to me a sign of inward weakness: they fear their own slave-soul and shroud it in a royal cloak (in the end, they still become the slaves of their followers, their fame, etc.) The powerful natures dominate, it is a necessity, and they need not lift a finger. Even if, during their lifetime, they bury themselves ...” [Friedrich Nietzsche, “Nachlass” Fall 1880 6(206)]

“The greatest happiness is to vanquish your enemies, to chase them scattered before you, to see *his* cities reduced to ashes, to rob them of their wealth, to see those who loved them dear bathed in a shroud of tears, and [] to your bosom *his* wives and daughters.”

But Abraham said, ‘**Child**, remember that thou in thy lifetime receivest your good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art agonizing in painful anguish. And besides, in all this, between us and you there is a great chasm fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.’^{*}

And he said in reply, ‘I pray thee therefore, father, that thou wouldst send him to my father’s house; for I have five brethren;[†] that *he* may testify unto them, lest they also come into this place of torment.’

But Abraham saith, ‘They have Moses and the prophets; let them hear them.’

And he said, ‘Ah! Nay, father Abraham! that be not enough: if but ‘the one’ go to visit them from the dead, they will repent.’

And he said unto him, ‘If they listen and hear not Moses and the prophets, neither will they pay heed or be persuaded if *but only* ‘the one’ shouldst rise from the dead.’”[‡]

Subdivision G

Concerning Offences, Faith, and Service

LUKE 17:1 – 10

§ 109 Several Sayings of Jesus: Stumbling Blocks.

LUKE 17:1 – 6

Jesus warns His disciples about spoiling the spirit of the new kingdom – on leading others astray in sin

Avoiding scandal

Jesus then said unto His disciples, “Woe unto the world for needs be it is impossible but that occasions to stumble should come: but woe *unto him* through whom said occasion cometh! It were well better for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should [] stumble.”[§]

Brotherly correction

Genghis Khan,
Khan of Khans (*King of Kings*)

The doctrine of pleasure in cruelty in intellectual organisms, *in the Desire for Power*, requires ‘a coming to consciousness’ and not *just* ‘a sensing’ an *inexhaustible* procreative **Will to Life** (*see below*).

^{*} Cf., John Milton, “*Paradise Lost*,” Book II – The Great Gulf between Heaven and Hell. 1028 – 1033: “[] a Bridge of wondrous length From Hell continu’d reaching th’ utmost Orb Of this frail World; by which the Spirits perverse With easy intercourse pass to and fro To tempt or punish mortals, except whom God and good Angels guard by special grace.”

[†] Cf. REVELATION 6:1-8.

[‡] Even Christ’s resurrection failed to convince the Pharisees, to whom he gave this illustration. [Living Bible]

[§] Refer to § 78.2 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Toleration. See, MARK 9:42. Also, cf. § 116 Attitude of Jesus toward Little Children. See, LUKE 18:17.

Forgiveness of injuries

“Take heed to yourselves: and if thy brother trespass sin against thee, go, rebuke him, shew him his fault between him and thee alone: and if he hear thee, and repent, forgive him, thou hast gained thy brother.”*

Then came Peter, and said to Him, “Lord, how oft shall my brother sin against me, and I forgive him? until seven times?” Jesus saith unto him, “I say unto thee, ‘Until seven times? but, until seventy times and seven.’ And if he sin against thee seven times in the day, and seven times turn again to thee and asks forgiveness, saying, ‘I repent’; thou shalt forgive him.”†

The efficacy of faith

And the apostles then said unto the Lord, “Increase our faith!”

And the Lord said, “Verily I say unto you, If ye have faith as in a grain of mustard seed, ye shall say unto this sycamine tree, ‘Be thou rooted up, and be thou planted in the sea’; and it would have obeyed you – it shall be done.”‡

§ 110 A Parable on Trust and Duty

LUKE 17:7 – 10

Humble service in the kingdom must be taken as a matter of course

The unprofitable servant

“But who is there of you, having a slave plowing or keeping sheep, that will say unto him, when he is come in from the field, ‘Come and sit down immediately to your meal’; and will not rather say unto him, ‘Make ready wherewith I may sup, and gird thyself tidy, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?’ Doth he thank the slave because he did the things that were commanded? I think not! even so ye also, in the same way, when you have done all the things that are commanded you, say, ‘We are merely ordinary, unprofitable slaves,’§ we have done no more than that which *it* was our duty ought to do.”

* Refer to § 78.3 Discourse on Standards of Greatness: On Forgiveness – Nobility Illustrated. See, MATTHEW 18:15.

† Ibid. See, MATTHEW 18:21, 22.

‡ Cf., MATTHEW 17:20. See, § 75 The Demoniac Boy with the Speechless Spirit: An Epileptic Cured. As well, refer to § 127 Faith as a Power: The Worthless, Withered Fig-Tree. See, MATTHEW 21:21 and MARK 11:22, 23.

§ *Unprofitable servants*. Because our service is of *no profit* to our master; and he justly claims it as our bounded duty. But though we are *unprofitable to him*, our serving him is not *unprofitable to us*; for he is pleased to give by his grace a value to our good works, which, in consequence of his promise, entitles them to an eternal reward. [Douay]

Peræa to Bethany – Raising of Lazarus

JOHN 11:1 – 46

Retiring Before the Sanhedrin's Decree

(Jerusalem and Ephraim in Judæa)

JOHN 11:47 – 54

Journey to Jerusalem ...

(Borders of Samaria and Galilee)

LUKE 17:11 – 37

§ 111 The Healing of the Ungrateful Lepers.

LUKE 17:11 – 19

Jesus heals ten men of leprosy: only one shows his gratitude

And it came to pass, as Jesus was journeying on the way to Jerusalem that He was passing through the midst of Samaria and Galilee.* And as He entered into a certain village, there met Him ten men that were leprous,† which stood afar off at a distance:‡ and they lifted up *their* voices, saying, “Jesus, Master! have pity upon us!”

And when He saw *them*, He said unto them, “Go and shew yourselves unto the priests.”§ And it came about that as they were going, they were cleansed.

And one of them, when he saw that he was healed, turned back, with a loud voice glorified God with praise; and he fell upon his face prostrate at His feet, giving Him thanks: now he was a Samaritan.

And Jesus answering, said, “Were not ten cleansed? but where are the nine? Were there none found to give glory to God, save this foreign stranger?”

And He said unto him, “Arise and go thy way: thy faith hath saved thee whole.”

§§ 112 The Day of the Son of Man

LUKE 17:20 – 37

* Making for the Jordon valley and Jericho; from there He goes to Jerusalem. [Jerusalem Bible]

† The Greek word probably designated other related diseases also. [NIV]

‡ Cf., LEVITICUS 13:45, 46. “His clothes shall be torn, and his head shall be uncovered, and he shall not curl his beard; but shall cry, Unclean, Unclean! All the time he is suffering it, he is unclean.”

§ Cf., LEVITICUS 13:49 and 14:1 – 3. “[] if there is a greenish or reddish stain, on the clothing, or skin, whether of warp or weft; or any article of skin is marked by the discharge, it shall be examined by the priest.” And, “The EVER-LIVING also spoke to Moses, saying: - ‘The priest shall go to the outside of the camp, and the priest shall examine, and look at the patient recovered from infection.’”

§ 112.1 Concerning the Kingdom.

LUKE 17:20, 21

Jesus tells the Pharisees that the Kingdom of God is ‘now here’

And now, being further questioned by the Pharisees, who were demanding to know when the Kingdom of God should cometh? in reply, Jesus told them, “*The Kingdom of God cometh unawares and not with observation: neither shall they say, ‘Lo, here it is begun in this place!’ or, ‘There it is in that place!’ for lo! behold! of a sudden the Kingdom of God is within the midst of you.*”*

§ 112.2 Premonitory Signs.

LUKE 17:22 – 37

Jesus tells His disciples about the future day of the Son of Man

And unto His disciples saith He, “*The days will come, when ye long desire to see one of the days of the Son of Man, and ye shall not see it. And if they shall say to you, ‘Lo, there the Christ is!’ or, ‘Lo, here the Christ is!’ or, ‘Lo, the Christ is in the wilderness!’ – make no move! go ye not forth looking, nor follow away in pursuit after them. believe them not. Behold! the Christ Is in the inner chambers;† for as the lightning flash, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven, and lights up the sky from one end to the other; so shall be the presence of the Son of Man in His day.‡ But first He must be made to suffer many things and be rejected of this generation.§*

The days of Noah and Lot

And as came to pass in the days of Noah,** even so shall it be also in the days of the presence of the Son of Man.†† For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they knew not until the flood came, and washed them away, and destroyed them all.‡‡ So likewise, even as it came to pass in the days of Lot;*, they ate,

* *Within you*, i.e., in the midst of you and within your power to reach through faith, justice and love. It has already begun and the Pharisees might recognize it if they had ‘eyes to see and ears to hear.’ The Messiah is already reigning. [*Confraternity*]

† Refer to § 135.1 Discourse on Events of the Future (*continued*): Prophetic Utterances – Future Signs of the End Described. See, MATTHEW 24:23 and MARK 13:21.

‡ Ibid. See, MATTHEW 24:26, 27.

§ Cf., § 72 Jesus Foretells Events at Jerusalem: Peter’s Mistake. (*See attached references.*)

** See, GENESIS 6:11 – 13 and 7:7, 21 – 23.

†† GENESIS 7:7. “And Noe went [] into the ark, because of the waters of the flood. [Douay]

‡‡ Refer to § 135.3 Discourse on Events of the Future (*continued*): The Necessity for Watchfulness. See, MATTHEW 24:37 – 39.

they drank, they bought, they sold, they planted, they builded; but in the days that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:[†] after the same manner shall it be in the day that the Son of Man is revealed.[‡] In that day, he which shall be on the housetop, and his goods in the house, let him not go down and take them away: and let him that is in the field likewise not return back.[§] Remember Lot's wife.^{**}

Whosoever shall seek to gain his soul shall lose his life: but whosoever shall lose his life for my sake shall preserve his soul alive.^{††} I say unto you, 'In that night there shall be two men out in the field-bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, the other and the other left.'^{‡‡}

And then in answering they say unto Him, "Where, Lord?"

And He said unto them, "Wheresoever the carcass *is*, thither will the vultures also be gathered together."^{§§}

§ 113 *The Parable of 'the Importune Widow and the Unscrupulous Judge.'*

LUKE 18:1 – 8

Jesus urges His disciples to persist in prayer

And He spake a parable unto them to teach them the end that they ought always to pray, and not to weary nor become discouraged; saying *to them*, "There was in a city a judge, which feared not God, and regarded not man with respect: and there was a certain widow in that city; and she came oft unto him, saying, 'Do me justice. Avenge^{***} me of mine adversary.' And he would not for a long while: but afterward he said within himself, 'Though I fear not God, nor even regard man with respect; yet because this

* See, GENESIS 18:20 – 22.

† GENESIS 19:(15 – 24), 25. "([] And the Lord rained 'brimstone and fire' upon Sodom and Gomorrah from out of heaven.) And he destroyed these cities and all the country about, all the inhabitants of the cities, and all things that spring from earth."

‡ Ibid. Cf., MATTHEW 24:39.

§ Cf., MATTHEW 24:17, 18 and MARK 13:15, 16. (§ 134.3 Discourse on Events of the Future: The Destruction of Jerusalem.) Also see, cf. GENESIS 19:26.

** ABU At the time of Sodom's impending destruction, God sent two angels to destroy the city [] urging prompt departure, they took Lot, his wife, and his two daughters, and led them away (*to nearby Zoar*): and Jehovah rained fiery destruction of Sodom and Gomorrah. However, Lot's wife (who is unnamed in the Scriptures) disobeyed 'began to look round from behind him' – longing for the life she left behind; and 'she became a pillar of salt': (*as a standing memorial to the servants of God to proceed in virtue, and not look back to vice or allurements*). [Douay] See, GENESIS 19:15 – 26.

†† Cf., MATTHEW 10:39. § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). As well, refer to § 73 Some Costs of Discipleship: The Declaration of Peter's Renouncement of Self. See, MATTHEW 16:25 and MARK 8:35 and LUKE 9:24.

‡‡ Cf. MATTHEW 24:40 [Jerusalem Bible]

§§ This may mean that God's people will be taken out to the execution grounds and their bodies left to the vultures. [Living Bible; RSV has 'eagles'] Refer to § 135.1 Discourse on Events of the Future (*continued*): Prophetic Utterances – Future Signs of the End Described. See, MATTHEW 24:28.

*** Avenge. That is, 'Do me justice.' It is a Hebraism. [Douay]

widow troubleth me, I will avenge her justly, lest she finally bruise me with persistent worry out by her continual coming.”

God’s just punishment

And the Lord said, “Hear what the corrupt judge of unrighteousness saith! and now, shall not God judge in favour of His *Own* people and bring about avenging justice for His chosen elect? which cry to Him day and night, and He delays, longsuffering in patience over them? Will He keep putting them off? Will He be slow to help them? I promise you that He will speedily vindicate them. Nevertheless; howbeit when the Son of Man cometh, shall He find, ‘Do you think?’ faith on the earth – and believers praying?”

§ 114 *The Parable of ‘The Publican (Tax-farmer) and the Pharisee.’*

LUKE 18:9 – 14

Jesus tells a story against the self-righteous

But He spake this parable also unto certain some which trusted in themselves that they were goodly righteous yet set *the* others at nought:

“Two men went up into the temple to pray; the one was a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself privately, ‘God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican tax-farmer. I fast twice in the week; I give tithes of all that I possess.’ But the publican tax-farmer, standing afar off, would not lift up his eyes unto heaven, but smote his breast, saying, ‘O God, propitiate mercy to me a sinner.’ I tell you, this man *alone* went down to his house justified and in God’s Eye forgiven rather than the other one: for everyone that exalteth himself as somebody shall *quick become* humbled; but he that humbleth himself shall be exalted and honoured.”*

*

*

CHAPTER XVII

TEACHING AND JOURNEYING ON TO JERUSALEM

§ 115 *Journey to Jerusalem, continued and Teachings about Marriage and Divorce.*

* Refer to § 103.1 Teaching at the Table of a Pharisee: Admonition to Humility. See, LUKE 14:11. As well, refer to § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:12.

Jesus teaches about the divine purpose of marriage and questions the principle of divorce

And there approached unto Jesus some of the Pharisees, tempting Him, asking, “Is it lawful *for a man* to put away *his* wife? for every cause tempting him?”

And He answered and said unto them, “**What did Moses command you?**”^{*} And they said, “Moses suffered *us* to write a bill of dismissal, and to put *her* away divorced.” But Jesus said unto them, “**It was a concession to the unteachable brutal hardness of your hearts that Moses wrote you this precept and so suffered you to put away your wives: but it certainly isn’t God’s original Way of Love; for from the very beginning it hath been so:**

‘Have ye not read *that* the Creator who made *them* from the beginning made *them* male and female?’[†] Jesus furthermore said, **‘FOR THIS CAUSE SHALL A MAN LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWAIN SHALL BECOME ONE FLESH.’**[‡] **They are no longer two *bodies*, therefore, but ‘*the one*’ *flesh*.**[§] **‘What God hath permanently joined together united in marriage, let no man put asunder.’**”

And when they were gone back into the house, His disciples asked Him ‘again’ about the statement on this matter. And He saith unto them, “**I say unto you, ‘Whosoever shall put away his wife, saving except it be for the cause of fornication, and shall marry another, committeth adultery against her: and he that marrieth her when she is put away committeth adultery: and if she herself shall put away her husband and marries another, then she committeth adultery too.’**”^{***}

Continence preferred to marriage^{††}

The disciples say unto Jesus, “if the cause of man is so with his wife, it is not expedient to marry.” But Jesus said unto them, “**All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were born from their mother’s**

^{*} FF DEUTERONOMY 24:1. “When a man takes a wife and marries her, if she does not find favour in his eyes, because there are found repulsive qualities in her; - let him write her a letter of divorce, and put it into her hand, and send her from his house, so that she can go from his house and depart, and be the wife of another.”

[†] FF GENESIS 1:27. “So GOD created men under HIS own Shadow, creating them in the Shadow of GOD, and constituting them male and female.”

[‡] FF GENESIS 2:24. “Man shall ... be one body.”

[§] GENESIS 2:24 [NIV]

^{**} **Except it be, &c.** In the case of fornication, that is, of adultery, the wife may be put away: but even the husband cannot marry another as long as the wife is living. [Douay] Cf., § 37.1 The Law of Love Explained. See, MATTHEW 5:32. As well, refer to § 107 Several Sayings of Jesus: Address to Money-Worshippers. See, MATTHEW 5:32 and LUKE 16:18. Also, refer to Footnotes on Herodias - § 17.3 Statement of the Work of John: The Real Baptizer.

^{††} Continence practiced in view of the Kingdom of God is better than the married life. [Confraternity]

womb, and there are eunuchs, which made themselves eunuchs for the sake of the Kingdom of Heaven. ‘He that is able to accept *it*, let him receive.’”*

§ 116 Attitude of Jesus toward Welcoming the Children. (*In Peræa.*)

MATTHEW 19:13 – 15 and MARK 10:13 – 16 and LUKE 18:15 – 17

Jesus blesses little children

And then there were brought unto Him *their* little children, also *their* babes, which He should *His* hands lay on them and pray: but when the disciples saw it, they rebuked *them*. But when Jesus saw it, He was moved with indignation, and said unto them, “Suffer the little children to come unto Me; forbid them not – never hinder nor prevent them: for such is the Kingdom of God that it belongs to them. ‘Amen’ I say unto you; indeed, ‘Except ye turn, whosoever, and become even as these little children, ye shall in no wise enter therein to the Kingdom of God.’”† And then, He took them in His arms, and blessed them, laying His hands upon them and caressing them, and thence He departed *walking away*.

§§ 117 Relation of Riches to Eternal Life (*In Peræa.*)

MATTHEW 19:16 – 30 and MARK 10:17 - 31 and LUKE 18:18 - 30

§ 117. 1 The Rich Young Aristocratic *speaks to Jesus*.

MATTHEW 19:16 – 22 and MARK 10:17 – 22 and LUKE 18:18 – 23

Jesus shows keeping the commandments is not enough

And behold, as He was going forth on His way, setting out on a journey, there ran one out to Him, a member of the leading families, saying to Jesus, “Good Master, what shall I do that I might inherit everlasting life?” And Jesus said unto him, “*Why callest*

* Cf., “He who hath ears, let him listen.”

All men take not this word. That is, all receive not the gift of living singly and chastely, unless they pray for the grace of God to enable them to live so, and for some it may be necessary to that end to fast as well as pray: and to those it is given from above. **There are eunuchs, who have made themselves eunuchs, for the Kingdom of Heaven.** This text is not to be taken in the literal sense; but means, *that* ‘there are such, who have taken a firm and commendable resolution of leading a single and chaste life, in order to serve God in a more perfect state than those who marry’: as St. Paul clearly shews, 1 CORINTHIANS 7:37, 38 – “For he that hath determined being steadfast in his heart, having no necessity, but having power of his own ‘Free Will to Power’; and hath judged this in his heart, to keep ‘his virgin’, doth well. Therefore, both he that giveth ‘his virgin’ in marriage, doth well, and he that giveth ‘her’ not, doth better.” [Douay]

† Many childlike qualities such as docility are necessary for admission into the Kingdom of God. [Confraternity]

thou Me concerning what is good? none is good, save ‘the One’ who is good, even **INESS**: but if thou wouldst enter into everlasting life, thou knowest to keep the commandments.”*

And he saith to Jesus, “Which?”

And Jesus answereth unto Him, saying, “**THOU SHALT NOT COMMIT MURDER; THOU SHALT NOT COMMIT ADULTERY; THOU SHALT NOT STEAL; THOU SHALT NOT BEAR FALSE WITNESS; you must not defraud; HONOUR THY FATHER AND THY MOTHER:**[†] and, Thou shalt love thy neighbour as thyself.”[‡]

And the young man saith unto Jesus, “All these things I have observed from my youth up: what lack I yet?”

And, looking steadily upon him, ‘Jesus loved him’, and said unto him, “**“The one thing thou lackest: if thou wouldst be perfect, go, and sell whatsoever that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: Come! follow Me! and carry thy own cross.”**

But, when the young man heard the saying, his countenance fell away exceeding sorrowful; and he went away heavy-hearted, grievously crestfallen at the idea; for he had a great many rich possessions.

§ 117. 2 The Barrier of Wealth.

MATTHEW 19:23 – 30 and MARK 10:23 - 31 and LUKE 18:24 - 30

The danger of riches

And Jesus looked round about, and saith unto His disciples, “**“Amen’, I solemnly say unto you, ‘Indeed! how hardly shall they that have riches enter into the Kingdom of God!’”**

The disciples, however, were completely amazed at His incredulous words; but again Jesus saith unto them, “**Children! how hard is it for those that trust in riches to enter into the Kingdom of God! And again I say unto you more-so: ‘It is easier for a camel to go through ‘a needle’s eye’, than for a rich man to enter into the Kingdom of God!’”**[§]

* Concerning MATTHEW 19:16: Jesus raises the mind of the young ruler to ‘the One’ who is supremely good and the source of all goodness. He does not reveal to him *that* He *Himself* is God, but neither does He deny it. In the parallel texts, MARK 10:17 and LUKE 18:18, our Lord asks, “**Why dost thou call Me good?**” ... which creates a theological difficulty not found in Matthew’s Gospel: Jesus apparently disclaims ‘being good’ and consequently ‘being God’. But He does not really disclaim goodness, even according to the Gospels of Saints Mark and Luke; He simply takes into account the mind of the young man who has as yet no idea *that* Jesus is absolute goodness. **Everlasting life**, not the life of heaven only, but **‘the life of grace here on earth’**. [*Confraternity*]

[†] EXODUS 20:12 – 17; “Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not [] ...” Also, DEUTERONOMY 5:16 – 20. “Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land, which the Lord thy God will give thee. Thou shalt not [] ...”

[‡] LEVITICUS 19:18. “... you shall love your neighbour as yourself. I *it* Am the EVER-LIVING.”

[§] In Matthew 19:24, our Lord expresses in a paradoxical way the idea *that* ‘it is very difficult for a rich man to be saved’; verse 26 shows that it is not impossible with the help of God. [*Confraternity*]

And when the disciples heard *it*, they were astonished exceedingly, saying among themselves, ‘Who then can be saved?’

And Jesus looking upon them intently, said *to them*, “**With men *it is impossible*; but not so with God: for all things are possible with God.**”

Jesus declares that sacrifice and renunciation of all things for the kingdom ‘quick becoming’ will be a hundredfold rewarded

Then Peter began to answer, and said unto Him, “Lo! we have – each of us – left all *our own homes* and followed Thee: what then shall we have?”

And Jesus said *unto them*, “**But ye are they which have continued with men in my temptations: ‘Amen’ I say unto ye, which have followed Me, ‘In the regeneration when the Son of Man shall sit on the throne of His Glory, and I appoint unto you even as My Father appointed unto Me a kingdom, that ye may eat and drink at My table in My Kingdom; and ye also shall sit upon twelve thrones, judging the Twelve tribes of Israel.’**”^{*}

Also, Jesus furthermore promised *them*, “**Verily I say unto you indeed, ‘There is no man that hath left house, or wife, or children, or brethren, or father, or mother, or lands, for the sake of My Name, and for the Gospel’s sake, but he shall receive a manifold more,[†] now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, together with persecutions; and in the world to come – eternal life. But many *that are* first shall be last; and first *that are* last.’**[‡]

§ 118 Parable of ‘*The Householder and the Grievance of the Vineyard Labourers.*’ (*In Peræa.*)

MATTHEW 20:1 – 16

But God’s generosity may appear unfair

“For the Kingdom of Heaven is like unto a man that is a householder, who went out early in the morning to hire labourers into his vineyard; and when he had agreed with the labourers for the usual daily wage – a denarius[§] a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace; and to them he said, ‘Go ye also into the vineyard, and whatsoever is right I will give you.’ And they went their way. Again he went out about the sixth and the ninth hours, and did likewise. And before sunset, about the eleventh *hour*^{**} he went out, and found yet others standing; and he saith unto them, ‘Why stand ye here all the day idle?’ They

^{*} Refer to § 138.2 Institution of the Last Supper with the Disciples. See, LUKE 22:28.

[†] **A hundredfold**, according to St. Jerome, ‘spiritual goods’. [*Confraternity*]

[‡] Refer to § 118 Parable of the Householder and the Labourers’ Grievance. See, MATTHEW 20:16. As well, refer to § 100 Limits of the Kingdom of God: The Narrow Gateway. See, LUKE 13:30.

[§] Literally, ‘a denarius’ [] equivalent to \$20 in modern times, or £7. [Living Bible] The word in Greek denotes a coin worth about eight pence halfpenny. FF Denarius, equivalent to about 2s. 6d.

^{**} **About the third ... sixth ... ninth ... eleventh hour**, i.e., about nine o’clock ... noon ... three ... five o’clock. [*Confraternity*]

say unto him, ‘Because no man hath hired us.’ He saith unto them, ‘Go ye also into the vineyard, and join the others: and whatever be right I will pay.’

And when even was come, the lord of the vineyard saith unto his steward, ‘Call the labourers, and pay them their hire, beginning from the last unto the first.’ And when they came that were hired about the eleventh hour, they received every man each one denarius. And when the first came, they supposed that they would receive more; and they likewise received every man each one denarius. And when they received it, *they* grumbled and murmured against the householder, saying, ‘These last have wrought *but* one hour ... yet thou hast made them equal unto us, which have borne the heavy burden of the whole day and sweated the scorching hot wind!’

But he answered and said to one of them, ‘Friend! I do thee no wrong: didst thou not agree with me for a denarius? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will^{*} with mine own? or is thine jealous eye evil begrudging because I am good?’ Behold! there are the last which shall be first, and there are the first which shall be last.[†] – **‘For many be so called upon but few *are* chosen.’**[‡]

Third prophecy of ‘the Passion’- and ‘the Resurrection’

§ 119 Going on the Road to Jerusalem, Jesus Foretells Events: His Death and Resurrection.

(Peræa, or Judæa, near the Jordon.)

MATTHEW 20:17 - 19 and MARK 10:32 - 34 and LUKE 18:31 - 34

Challenge to Jerusalem:

Jesus’ final journey to Jerusalem – Jesus again predicts His death and resurrection

And as they were in the way of going up to Jerusalem; and Jesus was going before them: some who followed were amazed, *and* others were awed and afraid. And He took *unto Him* again the Twelve disciples apart, and began to tell them of those things that were going to soon happen unto Him, *saying*, **“Behold! we now go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of**

^{*} **What I will.** Viz., ‘with My own’, *and* in matters that depend on My Own Bounty. [Douay]

[†] Refer to § 117. 2 Relation of Riches to Eternal Life: The Barrier of Wealth. See, MATTHEW 19:30 and MARK 10:31. As well, refer to § 100 Limits of the Kingdom of God: The Narrow Gateway. See, LUKE 13:30.

[‡] The labourers in the vineyard all receive the same reward, ‘a denarius’. God is Master of His Gifts and His Grace may make one who has served Him only for a short time as worthy of ‘supernatural rewards’ as one *who has borne the burden of the day and the heat*. However, our Lord does not seem here to be speaking of ‘the individual rewards of heaven’. The parable refers to the call of the Gentiles to share in the spiritual privileges of Israel. **“Many are called, but few are chosen.”** The words appear to refer to the Jews, of whom relatively few came into ‘the Church’. According to the best authorities, the saying should not be here; it is taken from MATTHEW 22:14. [Confraternity]

Man.* Strothe! the Son of Man shall be betrayed unto the chief priests and the Jewish leaders – those scribes calling themselves the Teachers of the Torah; and they shall condemn Him to death, for He shall be *freely* delivered unto the foreign pagan government – the Romans: and the jeering Gentiles shall mock and shamefully treat Him, and shall spit upon Him, and shall scourge Him, and shall condemn Him to death by crucifying Him with nails to His Cross: and the third day He shall be raised up again.”

But they understood nothing of this, however; for this saying was hid to them, and they did not comprehend the obscure riddles that were said.

§ 120 Teachings on the Standards of Greatness: Ambitious Disciples – A Mother’s Request.

(Peræa, or Judæa, near the Jordon.)

MATTHEW 20:20 – 28 and MARK 10:35 – 45 and LUKE 22:24 – 27

The mother of Zebedee’s sons makes her ill-timed request – rebuking ambition

Contention among the Apostles

And then there came near unto Him the mother of James and John, the sons of Zebedee, with her sons, kneeling and bowing low, worshipping Him, and asking a certain thing of Him, saying, “Lord! we would that Thou shouldest do for us whatsoever we shall ask of Thee.”

And He said unto her, “**What wouldest thou? *that* I shouldst do for you?**”†

And she saith unto Him, “Grant unto us that these my two sons may sit, one on Thy right hand, and one on Thy left hand, in Thy Kingdom’s Glory.”

But Jesus answered, and said unto them, “**Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?**”‡

And they saith unto Him, “We are able.”

And then Jesus saith unto them, “**My cup *that* I drink *indeed* ye shall drink;§ and with the baptism that I am baptized withal shall ye be baptized: ** to sit on My right hand, or on My left hand, is not Mine to give; but *it is for them* for whom it hath been prepared of My Father!**”††

* For accounts of the forecast of suffering and death, refer to § 72 Jesus Foretells Events at Jerusalem: Peter’s Mistake. - and attached references. As well, also refer to § 74 A Glorification of Divine Majesty: Jesus’ Transfiguration on the Mount. See, LUKE 18:31.

† Cf., LUKE 22:24. See, § 138.2 Institution of the Last Supper with the Disciples. “*And there arose also a contention among them, which of them is accounted to be greater.*”

‡ Refer to § 95 Phases of the Mission of Jesus Christ: The Effect of the Work of Christ. See, LUKE 12:49, 50. – and attached references.

§ Perhaps a prophecy of the martyrdom of James and John: James was certainly put to death by Herod Agrippa about 44 CE – ACTS 12:2. [Jerusalem Bible]

** Ibid.

†† James and John shall partake of our Lord’s ‘Chalice’, that is, of ‘His Suffering’: (cf. MATTHEW 26:29: “[**I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My Father.**”]) But it does not belong to Him as Messiah, the envoy sent by the Father, to a lot people places in the Kingdom. As God, His action in this matter is the same as that of the Father. The request seems to be prompted by Christ’s promise in Matthew 19:28. [Confraternity]

And there arose also a jealous contention among them, which of them accounted to be greatest (in the coming kingdom).

Leadership with service

And when the ten heard it, they began to be moved with indignation concerning the two brethren, James and John. But Jesus called them to Him, and saith unto them, “Ye know that they which are accounted to rule, the kings over the Gentiles, lord it over them; and these so-called ‘great ones’ that exercise authority over them are called Benefactors of the People. But it is not so among you: but whosoever would become great among you shall be a servant ministering to you all: * let him become as the younger; and he that is chief, as he that doth serve.† For whether is greater he that reclineth at the meal or he that serveth? is not he that reclineth at meat? But I am in the midst of you as he that serveth. For verily, the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for to set many free.”‡

§ 121 Eyesight for Bartimæus: The Blind Beggar of Jericho.

(At Jericho.)

MATTHEW 20:29 – 34 and MARK 10:46 – 52 and LUKE 18:35 – 43

On the way to Jericho: Jesus restores sight to blind Bartimæus the beggar

And it came to pass as He went out from Jericho *that* He was come nigh unto Jericho,§ with His disciples, and a great multitude following, and behold! two men sitting by the wayside begging: a certain Timæus, and his son, Bartimæus. And when these two heard the multitude going by, *they* inquired what this meant. And accordingly they were told that ‘Jesus of Nazareth was passing by.’ And they at once shouted out, crying, “Jesus! *Thou* Son of David, have mercy on us!”

And many that went before rebuked them that they should hold their peace *hush*: but they cried out *all* the more, a great deal, saying, “*Thou* Son of David! pity us!”

And when Jesus arrived at the spot, He stood still and commanded the two men be brought unto Him, saying, “**Call ye them.**” And they called the two men, saying unto them, “Be of good cheer: rise, ‘He calleth thee.’” And Timæus, casting away his garment, sprang up, and came to Jesus with his son, Bartimæus: and when these two men were come near, He answered them, saying, “**What wilt thou that I should do unto thee?**”

* *Servant.*

† *Refer to § 78.1 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Meekness. See, MATTHEW 18:4 and MARK 9:35 and LUKE 9:48.*

‡ *Refer to § 138.2 Institution of the Last Supper with the Disciples. See, LUKE 22:25 – 27. As well, refer to § 138.2 Institution of the Last Supper with the Disciples. See, MATTHEW 23:11.*

§ *ABU Joseph P. Free writes: “Archaeological excavations were made at Jericho by Ernest Sellin of the German Oriental Society (1907 – 1909): these excavations showed that the Jericho of Jesus’ time was a double city; the old Jewish city was about a mile away from the Roman city.” – Archaeology and Bible History, p. 295.*

And the blind man saith unto Him, “Rabboni,^{*} that my eyes be opened and I may receive my eyesight!”

And Jesus being moved with compassion, touched his eyes, and saith unto him, **“Receive thy eyesight: thy faith hath saved thee whole.”** And straightway he received his eyesight, and followed Him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

§ 122 Zacchæus, the Tax-Farmer: The Rich Publican of Jericho. (*Jericho.*)

LUKE 19:1 – 10

Entering Jericho: Zacchæus, the Tax-Farmer is converted to faith in Jesus

Zacchæus tries to see Jesus

And then, when He had entered and was passing through Jericho, behold! *there was* a man called Zacchæus by name, who was the chief tax-farmer, and was rich; and he sought to see who Jesus – whom He was; but he could not for the crowd prevented, because he was of little stature. And so he ran on before and climbed up into a sycamore tree to see Him: for He was to pass that way.

Jesus visits the home of Zacchæus

And when Jesus came to that place, He looked up, and seeing him, saith, **“Zacchæus! make haste, and come down; for to-day I must abide at thy house.”**

And he made haste and accordingly came down, and joyfully received Him in great excitement. And when the crowds saw it, however, they murmured and grumbled, muttering their disapproval, and saying, ‘He is gone in to lodge with a man who is a real notorious sinner!’

And Zacchæus stood and said unto the Lord, “Behold, Lord! the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore *it* fourfold.”[†]

And Jesus said unto him: **“To-day salvation hath come into this house, forasmuch as he too is a son of Abraham: for the Son of Man came to search out and save that which was lost.”**[‡]

§ 123 Appearance of the Kingdom of God: Trustworthiness – The Parable of ‘The Ten Minahs.’ (*Jericho.*)

^{*} Cf., JOHN 20:16. “[] ... in Hebrew, ‘Rabboni!’ which means, ‘Master!’”

[†] Cf., EXODUS 22:1 and NUMBERS 5:6, 7.

[‡] Cf., EZEKIEL 34:16. “[... says the MIGHTY LORD.] ‘I shall seek for the lost; and will turn back to straying; and bandage the broken; and strengthen the feeble, - but kill the fat and strong. I will shepherd properly! I will also give My flock,’ the MIGHTY LORD says this, [‘Myself justice *between* ...’] ”

Life requires courage, and is hard on those who dare not use their gifts

Parable of the gold pieces

Then as the crowd still listened attentively to these things, Jesus proceeded to give a parable, because He was nigh to Jerusalem, and *because* they supposed the Kingdom of God was to appear at any moment.[†]

A nobleman orders his servants to trade

He said therefore, “A certain man of noble birth once went on a long journey to the far distant capital of the empire, to receive for himself a kingdom, and afterward to return.[‡] And he called ten servants of his, and gave *to* them ten minahs,[§] and said unto them, ‘Trade ye *herewith* until I return.’ But his citizens hated him, and sent an ambassage after him, saying, ‘We will not that this man reign over us.’

And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

Reward for the first servant

“And the first came before him, saying, ‘Lord, thy minah hath earned ten minahs more.’

And he said unto him, ‘Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.’

Reward of the second servant

“And the second came, saying, ‘Thy minah, Lord, hath made five minahs.’ And he said unto him also, ‘Be thou, also, over five cities.’

The unprofitable servant

* *Refer to § 136.3 Discourse on Events of the Future (concluded): The Parable of the Talents – Trustworthiness. See, MATTHEW 25:14 – 30.*

† Not only the crowds but also the disciples though Jesus would immediately establish in Jerusalem the temporal Messianic Kingdom and proclaim His royalty publicly. Through this parable Jesus intimated that considerable time would elapse before the glorious phase of His Kingdom. In the meantime His disciples should work for Him, and thus prepare for the judgment. [*Confraternity*]

‡ Probably alluding to the journey of Archelaus to Rome in 4 BCE to have the will of Herod the Great confirmed in his favour. A deputation of the Jews followed him there to contest the claim. [Jerusalem Bible]

§ *Gold piece*, literally “mina,” equal to about one hundred drachmas: a drachma is a coin worth about eight pence. “Mina” [] about three month’s wages for a labourer. [RSV] *He gave to them ten ...* In the original, what is here translated [] *μνα*, or in Latin *mina*, the value of *our coin*, three pounds, two shillings, and six pence. [Douay] Equivalent to about £70. [Fenton]

“And another came, saying, ‘Lord, behold, *here is* thy minah, which I kept up in a linen napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedest not down, and reapest that thou did not sow.’

He saith unto him, ‘O you vile rascal! out of thine own mouth will I judge thee, thou wicked slave. Thou knowest that I am an austere man and hard exacting, taking up that I did not lay down, and reaping that I did not sow; then wherefore gavest thou not deposit my money into the bank, and I at my coming should have gone and required it with interest?’ And he said unto them that stood by, ‘Take away from him the minah, and give it unto him that hath the ten *minahs*.’ (And they said unto him, ‘Lord, He *already* has ten *minahs*!’)

Slaying the nobleman's enemies

I say unto you that ‘unto every one which hath shall be given; but from him that hath not, even that which he hath shall be taken away.’* Howbeit then, as to those enemies of Mine, which would not that I should reign over them, bring hither, and slay *them* in My presence.”

And when He had thus spoken, He went on before them, and began the ascent up to Jerusalem.

* Refer to § 47.2 The Explanation of Parables: The Rationale. And; § 47.3 The Light and How To Use It. See, MATTHEW 13:12 and MARK 4:25 and LUKE 8:18.

“Before the Last Hour there will be great liars, beware of them.”

Mohamet *the Prophet* (sallallahu ‘alaihi wa sallam)

PART SEVENTH

LAST WEEK OF OUR LORD’S MINISTRY, THE FOURTH PASSEVER, THE CRUCIFIXION

CHAPTER XVIII

CHALLENGE OF THE JERUSALEM LEADERS BY JESUS

§ 124 Jesus’ *Triumphal Entry* into Jerusalem as a Popular Leader.

(Jerusalem, Sunday 4 April 30 CE)

MATTHEW 21:1 - 11 and MARK 11:1 – 11 and LUKE 19:29 - 44

JOHN 12:12 – 19

Jesus the Messiah arranges His own triumphal entrance into the city

Jesus sends two disciples into Jerusalem to obtain a colt

And it came to pass, now when He drew nigh unto Bethphage,^{*} and Bethany,[†] at the mount that is called Olivet – *the mount* of Olives; then Jesus sendeth forward two of

^{*} ABU [*House of unripe figs.*] The name of this place is believed to derive from the late-season figs, which even when mature do not give the appearance of being ripe. The references show the traditional location to be between Jerusalem and Bethany, and located on the SE slope of the Mount of Olives. Talmudic references indicate that Bethphage was considered the limit of the sabbatical zone around Jerusalem. – Cf. ACTS 1:12. “Then they returned to Jerusalem, from the Mount called Olivet, which is near Jerusalem, a Sabbath day’s journey.”

[†] [Perhaps, *House of Ananiah*, or, *House of the Afflicted Ones.*] A village *about two miles* away from Jerusalem: the measurement used by the Gospel writer at that time was the Roman stade, with the *fifteen stades* mentioned equaling about 1.8 miles (2.8 kilometers). – JOHN 11:18. It lays on the E slope of the Mount of Olives on an ancient approach to Jerusalem from Jericho and the Jordan. Olive, fig, and almond trees add a measure of pleasantness to the surroundings.

If Capernaum was Jesus’ home in Galilee (MARK 2:1), Bethany might be called His home in Judæa. It was the ‘certain village’ that Jesus visited during His later Judæan ministry (approximately October to December, 32 C.E.), the location of the home of Martha, Mary, and Lazarus, who became beloved friends of Jesus (LUKE 10:38). Here Jesus later preformed the miracle of Lazarus’ resurrection (JOHN 11:1; 38 – 44) [] From then till the final days of His earthly life, Jesus spent the days in activity at

His disciples, saying *unto them*, “Go your way into the village []: and straightway in the which as ye enter into it, ye shall find an ass tethered, and a colt with her, whereon no man hath ever yet sat: loose *them*, and bring *them hither* unto Me. And if any one saith aught unto you, ‘Why do ye this?’ say ye, ‘The Lord hath need of *them*’; and straightway he will *them* sendeth back thither.”

And all this occurred in order that the statement might be verified which was delivered through the prophet, saying,

TELL YE THE DAUGHTERS OF ZION,
BEHOLD! THY KING COMETH UNTO THEE, MEEK AND IN GENTLENESS,
HUMBLE, AND RIDING UPON AN ASS WITH A COLT;
RIDING UPON THE FOAL OF A BEAST OF BURDEN.*

And they that were sent accordingly went away, and did even as Jesus appointed them, and found everything even as He had said unto them, *an ass with* a colt tied at the door without in the open street; and as they were loosing the colt, certain of them that stood thereof said unto them, ‘What do ye? loosing the colt?’ And they said unto them even as Jesus had said, ‘The Lord hath need of them’: and these bystanders, making no objection, agreed to allow them to take thereof, and let them go.

Triumphal entry in Jerusalem

Jerusalem, but at night He and His disciples would ... lodge in the unpretentious village of Bethany on the Mount of Olives, doubtless at the home of Martha, Mary, and Lazarus. – MATTHEW 21:17 and MARK 11:1 and LUKE 21:37.

Forty days after Jesus’ resurrection, when the time came for Him to part from His disciples, He led them, not to the temple that was now abandoned by God, but, rather, ‘out as far as Bethany’ on the Mount of Olives, where His ascension began. – LUKE 24:50 – 53; ACTS 1:9 – 12.

* Cf., ISAIA 62:11; [*The command is given to the workmen to begin the reconstruction of the City (of God).*] “See, the Lord proclaims to the ends of the earth: Say to daughter Sion, ‘your Saviour comes!’ Here is His Reward with Him, His Recompense before Him.” Also cf., ZACHARAI 9:9; “Rejoice heartily, O daughter of Sion, shout for joy, O daughter, Jerusalem! See, your king shall come to you; a just Saviour is He, meek, and riding on an ass, on a colt, the foal of an ass.” *The Messiah will come, not as a conquering warrior, but in lowliness and peace. Not like the last kings of Juda, who rode in chariots and on horses:* (Cf., JEREMIAH 17:25; “[] through the gates of this city, kings who sit upon the throne of David will continue to enter, riding in their chariots or upon horses, along with their princes, and the men of Juda, and the citizens of Jerusalem. This city will remain inhabited for ever.” And, JEREMIAH 22:4; “[] kings who succeed to the throne of David will continue to enter the gates of this palace, riding in chariots or mounted on horses, with their ministers,, and their people.”): but like the princes of old: (Cf., GENESIS 49:11; “*He tethers His ass – symbolizing royalty and peace – to the vine; his ass’s colt to the choicest vine. He washes His garments in wine, His robe in ‘the blood of grapes’: abundance of wine – and physical attractiveness – symbolize the spiritual blessings of the Messianic era.*” And cf., JUDGES 5:10; “*They who ride on white asses, seated on saddlecloths as they go their way*”: also 10:4; “*Jair the Galaadite had thirty sons who rode on thirty saddle-asses – a sign of rank and wealth – &c.*”: as well as 12:14; “*Pharathonite Abdon, son of Hillel, had forty sons and thirty grandsons who rode on seventy saddle-asses.*”) – The Messiah will ride on an ass. The Evangelists see a literal fulfillment of this prophecy in the Saviour’s triumphant entry into Jerusalem: (MATTHEW 21:4f; “*Now this was done that what was spoken through the prophet might be fulfilled.*” And, JOHN 12:14f. – “*And Jesus found a young ass, and sat upon it, as it is written, &c.*”) [*Confraternity*]

And the disciples went and did as Jesus had directed them. And they brought the ass, and the colt, unto Jesus, and they cast their garments upon the colt; and sat Jesus thereon. And the most part of the multitude spread their *own* garments as a carpet upon the way; whilst others were cutting branches from the trees, strewing in His path layers of leaves which they had cut from the fields. And as He was now drawing nigh, *even* at the descent of the Mount of Olivet, the whole multitude of the disciples began to rejoice and praise God with a loud voice, acclamation for all the mighty powers which they had seen worked; and they that surged on before, and they that pressed along behind, cried, saying,

“HOSANNA TO THE SON OF DAVID!
BLESSED IS THE KING THAT COMETH IN THE NAME OF THE LORD –
THE KINGDOM OF OUR FATHER DAVID!
PEACE IN HEAVEN, AND GLORY IN THE HIGHEST. HOSANNA!”*

The request of the Pharisees

Jesus defends His disciples for acclaiming Him

Some of the Pharisees, however, from the crowd said unto Him, “Rabbi, restrain thy disciples.”

And He answered and said, “**I tell you that, even if these shall hold their peace, the stones will immediately cry out cheering!**”†

The sight of the city moves Him to lament tears over Jerusalem

Destruction of the city foretold

And then, when He drew nigh, He saw the city and wept over it, saying, “**O that thou hadst known in this *great* day, even thou, the things which belong unto peace! but no! now they are hid from thine eyes. For the day shall come upon thee, when thine enemies shall encircle thee with a trench, and cast up a palisade about thee, and compass thee round with siege-works, and hem thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one single stone**

* Cf. PSALM 117 (118):24 – 26. “This *is* the day *which* the LORD hath made: let us be glad and rejoice therein! O LORD [*Fenton hath ‘Redeemer’*], come now and save *us*: O LORD, *we* beseech Thee, grant now prosperity! ‘Blessed Be’ He that cometh in the Name of the LORD: we have blessed you out of the House of our LORD.” – “*The sense is, ‘May He who now comes into the temple be blessed by having the Lord’s Name invoked upon Him.’” Son of David.* The title is clearly messianic; for the first time our Lord permits a public manifestation in honour of Himself as the Messiah. **Grant salvation.** The Hebrew for this *cry* as far as English letters can represent it, is “**Hosanna**” – this word *and the words in the next line* ‘are’ used as ‘a welcome’ to Christ when He entered the temple on Palm Sunday. Cf., MARK 11:10f. – “*Hosanna! Blessed is He Who Comes in the Name of the Lord! Blessed is the kingdom of our father David that comes! Hosanna in the highest!*” (“*Hosanna*”, addressed to God, means “Save us, we pray.” The word however, seems to have been used as a joyous exclamation of welcome.) [*Confraternity*]

† Jesus is warning the Pharisees, that if they attempt to squelch the riotous uproar of the people, the mob will turn upon them, and stone them. Cf., § 128 Jewish Rulers Challenge the Authority of Jesus &c. *Refer to § 126 Jesus Casts Commerce from the Temple: Jesus Purifies the Temple. See, MATTHEW 21:15, 16.*

standing upon another; because thou knewest not the opportunity of Thy salvation in the time of My visitation.”*

And when He was come in to Jerusalem, a shock of wild turmoil ran through the whole city; the entire city stirred, excited, asking, ‘Who is this man?’ And the multitudes replied, ‘This *is* the prophet, Jesus, from Nazareth of Galilee.’

And he entered into Jerusalem, and went into the precincts of the Temple of God; and when He looked round about upon all things, it being now eventide, he went out again unto Bethany, together with the Twelve.

§ 125 Jesus Returns to Jerusalem.

(Road from Bethany to Jerusalem, Monday 4 April 30 CE)

MATTHEW 21:18, 19 and MARK 11:12 – 14

His strange curse words to the barren fig-tree

And now, on the morrow, when they were come out from Bethany, as He returned to the city, Jesus hungered. And seeing a single fig-tree having leaves, afar off by the wayside, He came to it, if haply He might find anything thereon: and when He came to it, He found nothing growing on it but leaves only; for it was not the season of figs. And yet He answered and said unto it, “**No man eateth fruit from thee henceforward for ever.**” – And immediately the fig-tree withered away.[†]

And His disciples heard Him say it.

§ 126 Jesus Casts Commerce from the Temple: Jesus Purifies the Temple.

MATTHEW 21:12 - 17 and MARK 11:15 – 19 and LUKE 19:45 - 48

Whence they were come in to Jerusalem; Jesus entered into the Jewish Temple of God, and began to cast out all those that sold and all their customers which purchased *in the temple*, and overturned the tables of the money-changers, and the seats of them that sold the doves; and He would not suffer that any man should carry *any* vessel through the Temple court as a thoroughfare for carrying goods. And He also taught, and saith unto them, “**Is it not written,**

* Cf. PSALM 137:9. [D-R PSALMS 136:9.] “A blessing on he that shall take and dash thy little ones down against the rock!”

† The incident of the *barren* fig-tree seems to be ‘a parable’ in action. The tree was cursed because, despite fine external appearances, it bore no fruit. Cf. LUKE 13:6 – 9 on the sterile fig-tree: “And He spoke this parable: ‘A certain man had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said to the vine-dresser, Behold for three years now I have come seeking fruit on this fig-tree, and I find none. Cut it down, therefore; why does it still encumber the ground?’ But he answered him and said, ‘Sir, let it alone this year too, till I dig around it and manure it. Perhaps it may bear fruit, but if not, then afterwards thou shalt cut it down.’” [Confraternity]

‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR THE NATIONS?’* but YE MAKE IT A CAVE OF ROBBERS.’”†

Anger of the Jewish leaders and plots against Christ’s life

And He was teaching daily in the temple. But the chief priests and the Teachers of the Torah and the principal men of the Jews heard it, and sought how they might destroy Him: for they feared Him, for all the multitude was astonished at His teaching: and they could not find what they might do to be rid of Him; for they feared Him because all the riotous people hung upon Him listening, carried away by His teaching, amazed.‡ And they also brought blind and lame people into the Temple: and He healed them.

But when the chief priests and the scribes saw the wonderful miracles which He performed, and hearing the children *that* were crying in the temple and saying, ‘**Hosanna§ to the son of David**’; they were moved with indignation, and said unto Him, “Hearest thou what these are saying?”

And Jesus saith unto them, in reply, “**Yea: did ye never read *that***

‘OUT OF THE MOUTHS OF CHILDREN AND SUCKLINGS AT THE BREAST I HAVE OBTAINED PERFECT PRAISE?’”**

And He turned on heel and left them, and went forth out of the city into Bethany, and there lodged for the night.

§ 127 Faith as a Power: Jesus Curses the Worthless, Withered Fig-Tree.

(Road from Jerusalem to Bethany, Tuesday 5 April 30 CE)

MATTHEW 21:18 - 22 and MARK 11:20 – 25 (and LUKE 21:37, 38)

Jesus talks of the power of ‘faith and prayer and forgiveness’ – the lesson of the withered fig-tree

So it was, every day Jesus was teaching in the Temple; and whenever evening came, He went out and lodged in the mount that is

* Cf., FF ISAIAH 56:7. “They shall reach My Sacred Hill, Joy in My House of Prayer, And there upon My Alter Their gifts and offerings place, For My House, a House of Prayer, Shall be called for every tribe.”

† Cf., ISAIAH 56:7. “I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts and their victims shall please me upon my alter: for my house shall be called the house of prayer, for all nations.” [Douay] And, JEREMIAH 7:11. ““Has this House, upon which My Name was invoked, become a den of wild beasts in your eyes? Have I become a show also?” the EVER-LIVING asks.” [Fenton]

‡ Refer to § 130.2 Efforts to Accumulate Evidence Against Jesus: The Sadducees’ Discomfiture (About the Resurrection). See, MATTHEW 22:33.

§ A Hebrew expression meaning “Save!” which became an exclamation of praise. [NIV]

** Cf. PSALM 8:2, 3. Contrasting man’s finite nature with God’s infinite majesty: “JEHOVAH, our LORD, how glorious Your Name, O’er all the Earth You made, and o’er Heaven Your fame exalted; From *out* the mouths of sucklings and babes proceeds strength – *You have fashioned praise to silence the hostile and the vengeful* – To turn back the rebels and conquer Your foes.” [Jerusalem Bible] WISDOM 10:21; “Because Wisdom opened the mouths of the dumb, and gave ready speech to infants.” [Confraternity]

*called the mount of Olivet. And all the people came early in the morning unto Him in the temple, to hear Him.**

And now, as they passed by in the morning, they saw the fig-tree which Jesus had on the day before cursed, now *it was* withered away from the roots. And Peter calling to remembrance saith unto Him, “Jesus, behold! the fig-tree which Thou cursedst is now withered away.” And when the disciples saw it, they marveled, saying, ‘How did the fig-tree wither away *immediately?*’

And Jesus answering saith unto them, “**Have faith in God.** ‘Amen’ I say unto you, If ye ‘have faith’, and ‘doubt not’, ye shall not only do this *which is done* to the fig-tree, but even if ye say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in heart, but shall ‘believeth’ in that which he saith will cometh to pass, he shall have it – it shall be done.[†] Therefore I say unto you, ‘All things, whatsoever ye shall ask in prayer, believing that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that you Father which is in heaven may forgive you your trespasses; but if you do not forgive, neither will Our Father which art in heaven forgive *your* trespasses.’”[‡]

CHAPTER XIX

FINAL CONTEST OF JESUS WITH THE JEWISH RULERS

In Reply to the Questions as to His Authority, Jesus Gives the Third Great Group of Parables

(In the Court of the Jewish Temple. Tuesday 4 April 30 CE)

Subdivision A

Introduction

§ 128 Jewish Rulers Challenge the Authority of Jesus: Credentials Required – Concerning John *the Baptizer* – The Skeptics Puzzled.

MATTHEW 21:23 – 27 and MARK 11:27 – 33 and LUKE 20:1 – 8

‘The authority of Jesus’ is directly challenged – a counter-question

* Refer to § 135.4 Discourse on Events of the Future (*continued*): Closing Days of the Son of Man. See, LUKE 21:37, 38.

[†] Refer to § 75 The Demoniac Boy with the Speechless Spirit: An Epileptic Cured. See, MATTHEW 17:20. Also, refer to § 109 Several Sayings of Jesus: Stumbling Blocks. See, LUKE 17:6.

[‡] Refer to § 37.4 The Lord’s Prayer. MATTHEW 6:14 – 15. Also, refer to § 78.3 Discourse on Standards of Greatness: On Forgiveness – Nobility Illustrated. See, MATTHEW 18:35.

And now it came to pass, *on one of those days*, when He was come again into Jerusalem: and He was walking in the Temple courts, teaching the Jewish people, and preaching the gospel, there came upon Him the chief priests and the Teachers of the Torah with the Jewish elders *of the people*; and they spake, saying unto Him, “Tell us: By what authority doest thou these things? and who gave thee this authority to do these things?”

And Jesus answered and said unto them, “I also will ask you *One Word*, which if ye tell Me, I likewise will tell you by What Authority I do these things: ‘The baptism of John! whence was *it*? from heaven or from men? Answer Me *One Word*.’”

And they accordingly consulted privately, arguing and reasoning amongst themselves, saying, ‘If we shall say, ‘*From heaven*’; he will say unto us, ‘Why then did ye not believe him?’ But shall we say, ‘*From men*?’ – all the mob will stone us^{*}: they dreaded the people for *verily* all held John *the Baptizer* to be a prophet.

And returning then to Jesus, they answered, saying, “We know not whence *it* was.” And Jesus also saith unto them, “*Neither shall I tell you by what authority I do these things.*”

§§ 129 Parables in Condemnation of Jewish Leaders

MATTHEW 21:28 – 22:14 and MARK 12:1 -12 and LUKE 20:9 – 19

Subdivision B

§ 129.1 The Parable of ‘The Two Sons.’

MATTHEW 21:28 – 32

“But what think ye *of this*? a man had two sons; and he came first to the elder son, and said, ‘Child, go work to-day in the vineyard.’ And the elder son answered, saying, ‘I will not: but afterward *he* thought better of it, repented himself, and went.’ And the man came next to the younger son, and said likewise. And the younger son answered, saying, ‘Certainly, I *go*, sir’: and went not. Whether of the twain did the will of his father?

They reply, “The first.”

Jesus, continuing, saith unto them, “‘Amen’ I say unto you, *that* ‘the publican tax-gathers and the harlots go into the Kingdom of God before you.’ For John *the Baptizer* came unto you in the way of righteous justice, and ye believed him not: but the publican tax-gathers and the harlots believed him: and yet, ye, whence ye saw it, did not even repent yourselves afterward, that ye mightest think better of it and believe in him.” And when all the people heard, they justified God, having been baptized with the baptism of John. But the Pharisees and the Teachers of the Torah rejected for themselves the counsel of God, being not baptized by him.[†]

^{*} § 124 Jesus’ *Triumphal Entry* into Jerusalem &c.

[†] Refer to § 41.2 Concerning John *the Baptizer*. See, LUKE 7:29, 30.

Subdivision C

§ 129.2 The Parable of ‘The Wicked Tenants in the Vineyard.’

MATTHEW 21:33 – 46 and MARK 12:1 -12 and LUKE 20:9 – 19

Jesus tells a story, with a pointed application

And He began to speak unto the people this parable: “Hear another parable: There was a man that was a *certain* landholder, which planted a vineyard, and sat a hedge about *it*, and digged a pit for the wine-press, and built a tower, and let it out to husbandmen, and went into another country for a long time.* When the harvest season of produce drew near, he sent slaves to the tenants, that he mightest gather his share of the collected fruits of the vineyard.

And those vine-dressers took his slaves, and beat one, and sent him away empty-handed, and killed another, and stoned another. And again, the landholder sent unto them another slave: and they did unto them in like manner: and him they wounded in the head, and handled shamefully, and sent *him* away empty. And he sent another; and him they also wounded, and cast *him* forth: and many others, beating some, killing some. And the lord of the vineyard said, ‘What shall I do?’ He had yet ‘the one’ son, his well beloved: and afterward, he *finally* sent him last unto them, saying, ‘It may be they will reverence my son.’†

The vine-dressers kill the master’s son

“But when the tenants saw the son, they reasoned one with another, saying among them, ‘This is the heir: let us kill him, that the property inheritance may be ours.’ And they took him, and killed *him*, and cast his lifeless body forth out of the vineyard. What therefore shall the lord of the vineyard do unto them? when therefore the lord of the vineyard shall finally come?”

Condemnation of the Jewish leaders

And when they heard it, they said unto Him, “God forbid! He will *certainly* come and utterly destroy and put those miserable wretches to death; and he will lease the vineyard unto other tenants, which shall forthwith render him the fruits in their vintage seasons.”

* Cf., ISAIAH 5:1, 2. “I will now sing to my Friend, a lovely song of his vineyard, My Friend had a beautiful farm on a spur of the Son of Fatness. He dug it and cleared, and he planted with vines of Sorek, and a tower he built in the midst, and cut out a Wine-vat beneath it, Expecting to reap good grapes – but it produced him only bad ones.”

ABU Sorek [choice red vine], Torrent Valley of. Location of the home of Delilah, where Samson was seduced to reveal the secret of his strength, leading to his capture, binding, and imprisonment by the Philistines. (JUDGES 16:4 – 21) [] The Philistine wagon that returned the Ark of the Covenant to the Israelites followed the torrent valley of Sorek *from Ekron on the road to Beth-shemesh*. (1 SAMUEL 5:10; 6:10 – 12)

† The son of the householder represents the Son of God who will be put to death in Jerusalem.
[Confraternity]

Application of the parable

But Jesus looked upon them, and saith, “Have ye never read this that is written in the Scriptures,

‘The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is wonderful marvelous in our eyes?’*
”

Therefore say I unto you, ‘The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the proper produce thereof. And every one that falleth on this stone shall be dashed to pieces; but on whomsoever it shall fall, it will scatter him as powder.’”†

And when the Pharisees and other Jewish leaders heard His parables, and they perceived that He spake of them, those *very same* Teachers of the Torah and chief priests sought to lay arresting hands upon Him in that very hour; but they feared the mob, because multitudes of the people took Him for a prophet: so they left Him, and went away.

Subdivision D

§ 129.3 The Parable of ‘the Royal Wedding Feast’ of a Pharisee: A Great Banquet.

MATTHEW 22:1 – 14

The Kingdom is not to be lightly disregarded

And Jesus answered and spake a parable again,‡ saying unto them, “The Kingdom of Heaven is likened unto a certain king, which made a great marriage feast for his son, and sent forth his servants at supper time to call on all them that were bidden to the banquet, and say to them that were bidden, ‘Come; for *all* things are ready now’: and he *had* bade many: and they would not come. Again he sent forth other servants, saying, ‘Tell them that are bidden, Behold, I have made ready my dinner: my bullocks and my

* Cf. PSALM 117:22, 23. “A Stone by the builders despised has gone to the head of the Spire! This result came from the LORD, - And a wonder it was in our sight!” And, ISAIAH 28:16. “Therefore, thus saith the Lord God: ‘Behold I will lay a stone in the foundations – viz., Christ – of Sion, a tried stone, a cornerstone, a precious stone, founded in the foundation. He that believeth, let him not hasten.’” (... expect His *quick becoming* with patience.) [Douay]

† Cf., ISAIAH 8:14, 15. “He was the one revered, - Now stumbling block and rock to fall On both of Israel’s homes, And to Jerusalem’s men a snare, In them shall many stumbling fall, Be broke and snared and caught.”

‡ This refers like the *above* parable of the vine-yard, to ‘the rejection of the Jews’. A distinct thought is expressed in ver. 11 – 13, on the need of proper dispositions in the guests at the marriage feast. [Confraternity] Refer to § 103.3 The Parable of ‘the Royal Wedding Feast’ of a Pharisee: A Great Banquet. See, LUKE 14:15 – 24

fatlings are killed, and all things are ready: come to the marriage feast.’ But *as with one* consent, they all began to make excuse, and went their ways: The first said unto him, ‘I have bought a field, and I must needs go out and see it: I pray thee have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come’: and the rest laid hold of his servants, and entreated them shamelessly, and killed them. And servants came and told their lord these things: But, the king, on learning this, was wroth with fury; and sending his armies, he destroyed those murderers, and burned and pillaged their cities.

The king’s anger

Then the master of the house being *still* angry said to his slaves, ‘The wedding is ready, but they that were bidden were not worthy. Go ye, therefore, out quickly into the streets and lanes of the city, and as many as ye find, bid to the marriage feast. bring hither the poor and maimed and blind and lame.’ And the slaves went out into the streets and lanes of the city, and gathered together all as many as they had found; both bad and good: and the slaves said, ‘what thou didst command is done, and yet there is room.’ And the king said unto his slaves, ‘Go ye out into the partings of the highways and hedgerows, and constrain *them* to come in, that my house might be filled.’ And the slaves went out into the partings of the highways and hedgerows, and gathered together as many as they found; both bad and good: and the great banquet was filled with guests. For I say unto you, *that* ‘none of those men which were bidden shall taste of my supper.’

One guest is cast out

“But when the king came in to behold the guests, he saw a man there which had not on a wedding garment: and he saith unto him, ‘Friend, how camest thou in hither not having a wedding garment?’ And he was speechless. Then the king said to the slaves, ‘Bind him hand and foot, and cast *him* out into the outer darkness; where there shall be the weeping of tears of bitter regret and gnashing of teeth.’”^{*} – **‘For many be so called upon but few are chosen.’**[†]

§§ 130 Efforts to Accumulate Evidence Against Jesus

MATTHEW 22:15 – 40 and MARK 12:13 – 34 and LUKE 20:20 – 40 (& 10:25 – 28)
(In the Court of the Jewish Temple. Tuesday 4 April 30 CE)

^{*} Refer to § 39 Opinion of a Roman Centurion: Curing the Captain’s Boy. See, MATTHEW 8:11, 12. And, refer to § 100 Limits of the Kingdom of God: The Narrow Gateway. See, LUKE 13:28, 29. As well, refer to § 48.3 Explanation of the Parables. MATTHEW 13:42. And, also refer to § 48.4 Illustrations of the Kingdom of God. MATTHEW 13:50. Also, refer to § 136.1 Discourse on Events of the Future (*concluded*): Faithful and Unfaithful Servants. See, MATTHEW 24:51. And, § 94 Teaching About the Future: Fidelity and Watchfulness. See, LUKE 12:46. And, § 136.3 Discourse on Events of the Future (*concluded*): The Parable of the Talents – Trustworthiness. See, MATTHEW 25:30.

[†] **Many are called.** Cf. 20:16; “Even so the last shall be first and the first last; for many are called, but few are chosen.”

Subdivision A

§ 130.1 Pharisees and Herodians ask about Tribute-Money as a Trap to ensnare Jesus – Plotting Frustrated.

MATTHEW 22:15 – 22 and MARK 12:13 - 17 and LUKE 20:20 – 26

The Jewish authorities resort to a clever trap: the test question about paying tribute taxes to Cæsar – and a penetrating answer

So then the Pharisees waited their opportunity, and took counsel how they might ensnare Him in *His* talk. And they watched Him, and bribed some of the Jews to pretend sincerity, sent forth as spies unto Him, their disciples, certain of the Pharisees and of the Herodians,* which feigned themselves to be righteous, that they might fasten hold of His speech and entrap Him, so as to deliver Him up to the magistracy and to the jurisdiction of the procurator – the Roman Governor. And when the frauds were come, accordingly, they asked Him, saying, “Rabbi, we know in all honesty that thou art ‘a true man’ *and* of integrity, and carest naught for anyone – whom they are nor what the say and do: for thou obviously regardest not the *rank of any* person, but of a truth sayest and teachest rightly ‘the Way’ of God: Tell us therefore, ‘What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give? or shall we give not?’”

But Jesus, however, perceiving their crafty wickedness, and knowing these agents of malicious hypocrisy, He saith unto them, “**Why tempt ye Me? ye hypocrites. Bring Me the denarius[†] in which the tax is paid, and shew Me *the coin* that I may see whose image and superscription hath it?**”

And they brought Him the silver piece. And He saith unto them, “**Whose is this image and superscription?**”

And they say unto Him, “Cæsar’s – the Roman Emperor.”

And then Jesus saith unto them, “**Render therefore unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s!**”[‡]

And when they heard His astonishing answer, they were not able to take hold of the saying: and they greatly marveled by His speech in the presence of the people and, baffled, *they* held their peace, and left Him, and went on their way *wondering in silence*.

Subdivision B

§ 130.2 The Sadducees’ Discomfiture (About the Resurrection).

MATTHEW 22:23 – 33 and MARK 12:18 - 27 and LUKE 20:27 – 40

The Sadducees question Christ

* **Herodians.** That is, some that belonged to Herod and that joined with him in standing up for the necessity of paying tribute to Cæsar, *that is*, the Roman Emperor. [Douay] Supporters of the ruling family, hoping to find a cause of denouncing Jesus to the Romans. [Jerusalem Bible]

[†] A tribute-coin. *FF* Denarius, equivalent to about 2s. 6d.

[‡] To recognize the currency of a ruler was to recognize his authority. From this incident we know *that* our Lord would have us respect the authority God gives to civil rulers. [*Confraternity*]

Jesus exposes the ignorance of the Sadducees – the marriage question of resurrection from death

And afterwards, on that same day, there came unto Him certain of the Sadducees, they which maintain that there is no resurrection; and they asked Him, saying, “Rabbi, Moses wrote unto us, ‘If a man’s brother die, and leave a wife behind him, and he be childless, his brother shall perform the duty of a husband’s brother to his wife, and raise up seed unto his brother.’^{*} Now, therefore, there were with us several brethren: and the first took a wife, and dying left no seed; and the second took her, and died leaving no seed behind him; and the third took her likewise: in like manner unto the seventh: and the seven left no seed. Last of all, the woman also died. In the resurrection therefore whose wife of them shall she be? for all seven had her to wife.”

Jesus’ answer

But Jesus answered, and said unto them, “‘How wrong you are!’ Is it not for this cause that ye, mistaken so, do err, *in* not knowing the Scriptures, *or* the power of God? The children of this age marry, and are given in marriage: but they that are accounted worthy to attain to a place in that age, and resurrection from the dead, *they* shall neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels in heaven; and are Sons of God, being sons of the resurrection.

But as touching the resurrection of the dead, that the dead are raised; have ye not read the passage in the **Book of Moses**, in *the place concerning* the Burning Bush, how God spake unto him, saying, ‘*I it Am – the God of Abraham, and the God of Isaac, and the God of Jacob?*’[†] Now God is not *a god* of the dead, but of the living:[‡] for all live unto Him: ye therefore do greatly err.”

And when the multitudes heard *it*, they marveled, astonished at His teaching.[§] And certain of the scribes, who were deeply impressed, in answering, saith *unto Him*,

^{*} Cf., DEUTERONOMY 25:5, 6. “[] and the first son that she bears he shall bring up with his brother’s name, so that his name may not be wiped out ...” (Cf., GENESIS 38:8. “Judah consequently said unto Onan, ‘Marry the sister of your brother, and raise up an heir for your brother.’ But Onan knew that the heir would not be his own ...”)

[†] Cf., EXODUS 3:6; 14 – 16. *I it AM WHO I AM*. He said: Thus shalt thou say to the children of Israel. (*I it AM WHO I AM*. That is, I am *being* itself, eternal, and self-existent, independent, infinite; without beginning, end, or change; and the source of all other beings.) [*Confraternity*] And He said, “*I AM the GOD of your fathers: - the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob*. Moses hid his face: for him durst not look at God.” And God said again to Moses: Thus shalt thou say to the children of Israel: ‘*HE WHO IS*’ the LORD GOD of your fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath sent me to you: This is My Name forever – *I it AM that I AM* – and this is My memorial unto all generations. Go! gather together the ancients of Israel, and thou shalt say to them: The LORD GOD of your fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath appeared to me saying, ‘Visiting I have visited you: and I have seen all that hath befallen you in Egypt.’” [Douay]

[‡] *i.e.*, if Abraham, Isaac, and Jacob, long dead, were not alive in the presence of God, then God would have said, “*I was* the God of ...” [Living Bible]

[§] Refer to § 126 Jesus Casts Commerce from the Temple: Jesus Purifies the Temple. See, MARK 11:18 and LUKE 19:47, (48).

“Rabbi, thou hast well said. And after that they durst not venture any more questions asked of Him.”*

Subdivision C

§ 130.3 The Greatest Commandments *in the Law*.

MATTHEW 22:34 – 40 and MARK 12:28 – 34
(Cf., LUKE 10:25 – 28)

A lawyer asks about “The GREATEST COMMANDMENT”

But the Pharisees, when they heard how Jesus had put the Sadducees to silence, gathered themselves together. And behold, a certain one of them, a doctor of ‘the Torah’ who had been listening to these discussions, who noticed how Jesus had given them a goodly answer, stood up and thus tempted Him, *putting Him to the test*, saying, “‘Rabbi! which commandment is first *of all* greatest in the Torah of Moses?’”† And Jesus answered, and said unto him, “**What is written in the law? how readest thou?**

‘Hear O Israel; the Lord *is* our God, the Lord is one:‡ and thou shalt LOVE THE LORD THY GOD FROM ALL THY HEART, AND FROM ALL THY SOUL, AND FROM ALL THY MIND, and from all thy strength.§ This is the great and first commandment. And a second like *unto it*, is namely this; Thou shalt love thy neighbour *as thyself*.** There is none other commandment greater than these.†† On these two commandments hangeth the whole *of the Torah and the Prophets*.’”*

* Refer to § 131 The Problem with Christ: The Pharisees in a Dilemma – Cross-Questioning David’s Lord. See, MATTHEW 22:46. Cf., § 130.3 Efforts to Accumulate Evidence Against Jesus: A Hopeful Professor – The Greatest Commandment. See, MARK 12:34.

† Cf., LUKE 10:25. “Teacher! what shall I do to inherit eternal life?” (See, § 83 The Good Samaritan: The Way of Eternal Life.)

‡ Cf., DEUTERONOMY 6:4. “Listen Israel! Our EVER-LIVING GOD is a Single Life.”

§ Cf., DEUTERONOMY 6:5. “Therefore love your EVER-LIVING GOD with all ...”

** Cf., LEVITICUS 19:18. “[] you shall love your neighbour as yourself. I am the EVER-LIVING.”

††

Schopenhauer explained *that* the universe and everything in it is driven by a primordial **will to live**, which results in all living creatures’ Desire to *avoid death* and procreate: This **Will to Live** (*more below*) is the most fundamental aspect of reality – *and* more-so than Being. Compare Thomas Malthus, who in ‘*An Essay on the Principles of Population*’ (1798) describes his theory of quantitative development in human populations, saying: “I think I may fairly make two postulata. First, *that* food is necessary to the existence of man. Secondly, *that* the passion between the sexes is necessary and will remain nearly in its present state. These two laws, ever since we have had any knowledge of mankind, appear to have been **fixed laws of our nature**, and, as we have not hitherto seen any alteration in them, we have no right to conclude *that* they will ever cease to be what they now are, without an immediate ‘act of power’ in that Being who first arranged the system of the universe, and for the advantage of *his* creatures, still executes, according to fixed laws, all its various operations.” Furthermore, in a “*Decree against Christianity*,” Nietzsche says, of *forced* chastity as a public instigation to **anti-nature**, “Every display of contempt for ‘sexual love’ and every defilement of ‘it’ through the concept of ‘*unrein*’ (‘dirty’) is ‘original sin’ against the *Spirit of Holiness* (of INESS).” (*Every type of anti-nature is depraved. And, the most depraved type of man is the priest, for he teaches anti-nature, &c.*)

And the scribe sayeth unto Him, “Of a truth,[†] Rabbi, thou hast well said that the Lord Is One; and there is none other but the Lord: and to love the Lord with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all the burnt offerings and sacrifices.”[‡]

And when Jesus saw that he discreetly answered sensibly, He said unto him, “**Thou art not far from the Kingdom of God.**”[§]

And no man after *this* durst asks of Him any more questions. ^{**}

Subdivision D

§ 131 The Problem of the Christ: The Pharisees in a Dilemma – Cross-Questioning David’s Lord.

MATTHEW 22:41 – 46 and MARK 12:35 – 37 and LUKE 20:41 – 44

Now, consider Heidegger’s analysis of time, revealing *a way of being* as a threefold condition of ecstatic temporality: Time, *the Present*, and the ‘notion’ of the Eternal. – Already projected into *being-in-the-world* is **Dasien** (a mood, ‘to be’ as in ‘now-here’ or ‘mortal everydayness’: compare ‘*Geist*’ which has connotations in both ‘mind’ and ‘spirit’), part of the metaphysical presence *always* engaged in the world, in opposition to ‘a subjective state of solitary being *derived from the values of society*’, what Karl Jaspers calls **Existenz – the realm of authentic being**: (‘Hell’ is other people! *the damned*): *the essence of Dasien lies in its existence (preceding its essence) apart from being and time*. The individual faces a choice: sink into despair and resignation, or **boldly take a leap of faith** towards **Transcendence – giving life a ‘real and true’ Meaning**: Note: Jaspers presents a view *that* all people depend on society for self-definition, even if the act of definition is a rejection of society’s values. No one is *truly* apart from society. As a result, psychic individuation experiences a constant sensation of conflict: a Desire ‘to define *the self* freely’ whilst ‘requiring **society** for that definition.’

“Our heart-minds are completed along with our bodies.”

Zhuangzi,

who dreamed he was a butterfly dreaming it was a man

In the course of his existential analytic, Heidegger argues *that Dasien* is ‘care’ ... thrown into the world amidst *the possibilities and inevitability of mortality, responsible for its own authentic and resolute existence within a vulgar temporality*. Contrasting **genuine poetic art** is TECHNOLOGY – the mechanics of which inaugurates the whole universe of material being *into* a **bestand** (‘standing reserve’) or *natural resource of energy available for any use which we humans choose to put it*. Its increasing dominance makes *it* possible for humanity to return to its ‘very real’ task of *stewardship of being and nothingness* – “the confrontation of planetary technology and modern man.”

* Cf., LUKE 10:28. “[] this do, and thou shalt live.” (See, § 83 The Good Samaritan: The Way of Eternal Life.) Also, refer to § 38.2 The Characteristics of the Kingdom: Sincerity. See, MATTHEW 7:12.

[†] Refer to § 130.2 Efforts to Accumulate Evidence Against Jesus: The Sadducees’ Discomfiture (About the Resurrection). See, LUKE 20:39.

[‡] Cf., (DEUTERONOMY 6:5 and LEVITICUS 19:18 and) 1 SAMUEL 15:22. “Samuel, however, said to Saul, ‘Is it more pleasing to the EVER-LIVING to have offerings and sacrifices, than to listen to the voice of the LORD? Look! To listen is better than sacrifice, - and to obey, than the fat of rams!’”

[§] The scribe had signed, sealed, and delivered his own death warrant in siding with Christ; no doubt, ‘not far from the Kingdom of God,’ indeed.

^{**} Refer to § 131 The Problem with Christ: The Pharisees in a Dilemma – Cross-Questioning David’s Lord. See, MATTHEW 22:46. Cf., LUKE 20:40. See, § 130.2 Efforts to Accumulate Evidence Against Jesus: The Sadducees’ Discomfiture (About the Resurrection).

Jesus, criticizing the Jewish teachings and behaviour, puts an unanswerable question about the Messiah – Christ not only son but also Lord of David

Now while the Pharisees were assembled together, Jesus answereth, saying as He taught in the Temple, **“How say you Jews of the Christ? whose Son is He?”** They say unto Him, *“The son of David.”*

The Son of David

He saith unto them, **“How then doth David himself inspired of the Spirit of Holiness call Him ‘Lord’ in the Book of Psalms, declaring,**

**‘THE LORD SAID UNTO MY LORD,
SIT THOU ON MY RIGHT HAND,
UNTIL I MAKE THINE ENEMIES A FOOTSTOOL UNDERNEATH THY
FEET.’***

If David himself then calleth Him ‘Lord’; whence, then, is Christ the Messiah also merely David’s son?”†

And the great multitude of common people heard Him gladly. And no one was able to answer Him *one word*, neither durst any man from that day forth dare ask of Him any more questions.‡

CHAPTER XX

DISCOURSE IN CONDEMNATION OF SCRIBES AND PHARISEES

* PSALM 109:1. “The LORD said to my Lord, **‘Sit on My right hand, Till I place your foes As a stool for your feet.’**” [Douay] **The Lord said to my Lord:** literally, ‘the oracle of the Lord (Yahweh) for my Lord’. **My Lord:** a Hebrew phrase of polite address, equivalent to ‘you’, and used when a subject addresses his superior. Cf. 1 KINGS 25:25ff; “Let not my lord the king, I pray, regard *this* [] *but* I thy handmaid did not see thy servants, my lord, whom thou sentest.” And, cf. 2 KINGS 1:10; “[] and have brought *them* hither to thee, my lord.” The force of our Lord’s argument from this passage is as follows: David was universally recognized as the author of this psalm, which was acknowledged by all as referring to the Messiah; but the psalmist addresses the Messiah here as his superior; therefore the Messiah must be David’s superior and not merely his ‘son’ or descendant. Compare Matthew 22:41 – 45 and parallels. **At My right hand.** Cf. 3 KINGS 2:19; “Then Bathsheba came to king Solomon, to speak to him for Adonias – the son of Haggith, *that he give to him Abisag the Sunamites to wife* – and the king arose to meet her, and bowed to her, and sat down upon his throne; and a throne was set for the king’s mother, and she sat on his right hand.” **Your footstool:** in ancient times vanquished enemies had to suffer the victor’s putting his feet on their prostrate bodies as a sign of their submission. [Confraternity]

† David’s son is David’s Lord: there is implies a claim to divinity. [Confraternity]

‡ Refer to § 130.2 Efforts to Accumulate Evidence Against Jesus: The Sadducees’ Discomfiture (About the Resurrection). See, LUKE 20:40. As well, refer to § 130.3 Efforts to Accumulate Evidence against Jesus: A Hopeful Professor – The Greatest Commandment. See, MARK 12:34.

§ 132 *Jesus' Last Public Discourse in Condemnation of the Jewish Nation: Hypocrisy of The Pharisees and the Teachers of the Torah Condemned.*

(In the Court of the Jewish Temple. Tuesday 4 April 30 CE)

MATTHEW 23:1 – 39 and MARK 12:38 – 40 and LUKE 20:45 – 47

Jesus publicly warns the people against the pretentious Jewish religious leaders

Then spake Jesus in His teaching, addressing the eager multitudes, and within the hearing of all the people, to His *Own* disciples, said:

“The Teachers of the Torah and the Pharisees who sit on Moses’ seat* – *usurpers*: all things therefore whatsoever these authorized interpreters of Moses’ Law bid you, *these* do, and observe: but do not ye after their works imitate; for ‘they preach, but *they* do not *so* practice’. Yea, on the contrary, they bind many oppressive burdens, grievous to be borne, and lay them on other men’s shoulders; but ‘they themselves care not to touch them with one of their fingers’.[†]

But, in fact, all their works they do *for* to be seen as respectable by men:[‡] for they make broad the phylacteries[§] on their foreheads, and enlarge the borders *of their*

* The Jews, including our Lord’s disciples, must conform to the Torah of Moses for the time being, when it is proclaimed by the Scribes and the Pharisees. The teaching of our Lord elsewhere makes it clear *that* His Disciples need not comply with rabbinical tradition. [*Confraternity*]

† By their casuistry the Scribes and Pharisees exempt themselves from the heavy burdens *that* their teachings impose on others. [*Confraternity*] Cf., LUKE 11:46. (See, § 90.1 Discourse on the Scribes and Pharisees: Pharisaism Exposed.)

‡ Cf., EXODUS 13:9. “Thus it will be to you like a mark on your hand, and as a remembrance between your eyes, so that the reverence for the EVER-LIVING may be before you ...”

§ **Phylacteries**, that is, parchments, on which they wrote *the Ten Commandments*, and carried them on their foreheads before their eyes – *which is why Jews are depicted as swine in medieval woodcuts &c.* – which the Pharisees affected to wear broader than other men; so to seem more zealous for the Torah. [Douay] That is, little boxes containing Scripture verses – strips of parchment inscribed with texts from the Torah – which were worn, bound to the forehead and wrapped around the left arm when the Jews were saying their prayers. A misinterpretation of the Torah made them think they were obliged to wear them. The fringes, **tassels attached to the cloak**, were prescribed by NUMBERS 15:37 – 41; “The Lord said to Moses, ‘**Speak to the Israelites and tell them that they and their descendants must put tassels on the corners of their garments, fastening each corner tassel with a violet cord. When you use these tassels, let the sight of them remind you to keep all the commandments of the Lord, without going wantonly astray after the desires of your hearts and eyes. Thus you will remember to keep all My Commandments and ‘be holy’ to your God. I, the Lord, Am your God Who, as God brought you out of Egypt that I, the Lord, May Be your God.**”

DEUTERONOMY 22:12; “You shall put twisted cords on the four corners of the cloak *that* you wrap around you.” **Twisted cords**: referred to as ‘tassels’ on ‘violet cords’ in Numbers 15:38. **Tassels**: at the time of Christ these tassels were worn by all pious Jews, including our Lord; as in MATTHEW 9:20f: “Now a woman who for twelve years had been suffering from hemorrhage, came up behind Jesus and touched ‘the tassels’ of his cloak.” And in MARK 6:56; “And wherever Jesus went, into village or hamlet or town, they laid the sick in the market places, and entreated Him to let them *but* touch ‘the tassels’ of his cloak; &c.” The Pharisees wore very large tassels in ostentation of their zeal for the Torah. [*Confraternity*] The **phylacteries** were ‘containers for short texts taken from the Torah’; they were worn on the arm or forehead in obedience to Exodus 13:9, 16 & Deuteronomy 6:8 – “Let this, then, be as a sign ‘on your hand’ and as a reminder, a pendant on your forehead; thus the Torah of the Lord will ever be on your lips: *because* with a strong hand the Lord brought *you* out of Egypt.”

But Peter ‘opened *his* mouth’ and said, “God is not respecter of persons.” (Acts 10:34)

garments, lengthening the tasseled fringes; they desire to walk around in their long robes, and to have obsequious salutations in the marketplaces, and love the chief places at*

The MARK of The BEAST: APOCALYPSE 13:16, 17; “And it will cause all, the small and the great, and the rich and the poor, and the freeman and the bond-servant, to have a mark on their right hand or on their foreheads, and it will bring *it* about that no one may be able to buy or sell, except him who has the mark, either the name of ‘the beast’ or the number of its name. ‘Here is wisdom’ &c.” **Mark:** as slaves received a brand or a mark in their flesh, indicating to whom they belonged, so in the spiritual conflict there is on the side of good and of evil a brand or a mark. St. Paul spoke of such marks in his own body that proved him a slave of Jesus Christ. – GALATIANS 6:17; “Henceforth let no man give me trouble, for I bear the marks of the Lord Jesus in my body.” *The scars on St. Paul’s body were those inflicted in persecutions; they attested his faithfulness to Christ.* So the false prophet seeks to impress a mark on all.

APOCALYPSE 14: 8 – 12; “And another Angel followed, saying, ‘She has fallen, Babylon – *in Jewish and Christian circles, Babylon was a synonym for Rome* – the great, who of the wine of the wrath of her immorality has given all the nations to drink.’ And another, a third Angel followed *them*, saying with a loud voice, ‘If anyone worships the beast and its image and receives a mark upon his forehead or upon his hand, he also shall drink of the wine of the Wrath of God, which is poured unmixed into the cup of His Wrath; and he shall be tormented with fire and brimstone in the sight of the Holy Angels and in the sight of the Lamb. And the smoke of their torments goes up for ever and ever; and they rest neither day nor night, they who have worshipped the beast and its image, and anyone who receives the mark of its name.’ Here is the blessed patience of the Saints, who keep the commandments of God, and the Faith of Jesus.”

APOCALYPSE 20:4 - 6; “And I – St. John the Divine Evangelist – saw thrones, and men sat upon them and judgment was given to them. And I saw the souls of those who had been beheaded because of ‘*the witness to Jesus*’ and because of ‘*the Word of God*’, and who did not worship the beast or its image, and did not accept its mark upon the forehead or upon their hands. And they came to life and reigned with Christ *a thousand years*. The rest of the dead did not come to life till ‘the thousand years’ were finished. This is the ‘**First Resurrection**’ – Blessed and Holy is he who has part in the ‘**First Resurrection**’ – Over these the ‘**Second Death**’ has no power; but &c.” **The rest of the dead:** sinners who will not enjoy any kind of resurrection until the end of time. **The ‘First Resurrection’:** the spiritual reign of the faithful with Christ during the long period of ‘*a thousand years*’. The general resurrection, on the last day, is referred to in vv 12 & 13: “And I saw the dead, the great and the small, standing before the throne, and scrolls were opened, which is “**The BOOK OF LIFE**” – and the dead were judged out of those things that were written in the scrolls, &c.”: *i.e., according to their works – a frequent idea in the New Testament.* [Confraternity]

Compare ROMANS 13:13, 14; “Let us walk becomingly as in the day, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But ‘put on’ the Lord Jesus Christ, and as far as the flesh, take no thought for its lusts.” **Put on the whole of The ARMOUR Of GOD:** EPHESIANS 6:10 – 17 (– 20); “For the rest, brethren, be strengthened in the Lord and the ‘might’ of His Power. ‘Put on’ *the whole of the armour of God*, so that you may be able to stand up against the wiles of the devil. For our struggle is not against ‘flesh and blood’, but against the **Principalities** and the **Powers**, against the world-rulers of this darkness, against the spiritual forces of wickedness on high (*i.e., Papacy*). Therefore take up *the whole of the armour of God*, that you may be able to resist in the evil day, and stand – *i.e., stand victorious and unshaken. In all things perfect: in the Greek, having ‘accomplished all things’* – in all things perfect. Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, and having your feet shod with the readiness – *that prompt vigilance which is provided by the Gospel to win a victorious peace* – of the **Gospel of Peace**, in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is, **the WORD Of GOD.** (*With all ‘assiduous’ prayer and supplication pray at all times in the Spirit, and therein be vigilant in all perseverance, and supplication for all the saints – and for me, that when I Open my Mouth, utterance may be granted to me fearlessly to make known the Mystery of the Gospel, for which I am an ambassador in chains; so that therein I may desire to speak as I ought.*)” **I Open my Mouth:** either when Paul prepares to deliver his solemn message, or when God enables him to do so. [Confraternity]

* Cf., NUMBERS 15:38, 39. “Speak to the Children of Israel and say to them; Make fringes upon the borders of your clothing always, and place above the fringes cords of purple, so that the fringes may be like flowers for you to remember the commands of the EVER-LIVING by, and to practice them, and that you may

banquet feasts, and the reserved seats in the Jewish synagogues, and to be called of men, Rabbi: * alas! [Woe for you Teachers of the Torah and Pharisees, hypocrites! you *who* shamelessly devour widows' houses, even while for a pretense make long pious prayers in public: such men *as ye* shall surely receive an even sterner judgment and a much worser condemnation – damnation.][†] So be not ye called of men, Rabbi (that is, Teacher, or Master): for **'the One'** is thy Teacher, and ye are all brethren. And call no man your father on earth: for **'the One'** is your Father, which is the heavenly. Neither be ye called masters: for **'the One'** is your Master, *even* Christ the Messiah, and *verily*, you are all *sisters and brothers*.[‡] But he that is superior among you shall be thy ministering servant.[§] And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted: ** and the more lowly your service to the others, the greater you are. So, 'to be the greatest ... be a servant *to the others*.'

*The sevenfold indictment
of the Teachers of the Torah and the Pharisees: Jesus condemns their hypocrisy and vanity*

“But woe! how terrible for you Teachers of the Torah and Pharisees, hypocrites *that ye are!* for ye shut up the Kingdom of Heaven before people, and took away the key of knowledge: for ye enter not in *yourselves*, neither suffer ye them that are entering in to enter.”^{††}

Woe! how terrible for you Teachers of the Torah and Pharisees, hypocrites! for ye compass sea and traverse the land to make one single proselyte; and when he is become so, ye make him twofold more a child of Gehenna than yourselves.

Their distorted religion

not wander after your hearts, and after your eyes, as you have wandered after them ...” Also cf., DEUTERONOMY 11:8 and 6:18. “Therefore fix these words upon your hearts, and upon your souls, and ...” “Bind them also as ornaments upon your hands, and as frontlets between your eyes.”

* **Rabbi.** The word means “my master.” Note: It would be blameworthy for Christians to give or receive such titles as “master” or “father” or “doctor”, without recognizing *that* one is “father in Christ”, that is, in union with and subordination to our Lord and to Iness. [Confraternity]

† Apparently this verse – Matthew 23:14 – did not belong to the original Gospel of St. Matthew. It is omitted by the better Greek and some Vulgate MSS. [Confraternity]

‡ **Call none your father – Neither be ye called masters, &c.** The meaning is, *that* “our Father *which is* in heaven” is incomparably more to be regarded than any father (*of flesh*) upon earth: and no master to be followed, “who wouldst lead us away *from Christ* into temptation.” But this does not hinder but that we are by the Torah of God to have a due respect both for our parents and spiritual fathers: (1 CORINTHIANS 4:15, “For if you have ten thousand instructors in Christ, *ye have* yet not many fathers; for in Christ Jesus, by the Gospel, I have begotten you.”): and *for* our masters and teachers. [Douay]

§ Refer to § 78.1 Discourse on Standards of Greatness: The Messiah’s Little Ones – A Lesson in Meekness. See, MATTHEW 18:4 and MARK 9:35 and LUKE 9:48. As well, refer to § 120 Teachings on the Standards of Greatness: Ambitious Disciples - A Mother’s Request. See, MATTHEW 20:26, 27 and MARK 10:43, 44. Also, refer to § 138.2 Institution of the Last Supper with the Disciples. See, LUKE 22:26.

** Refer to § 103.1 Teaching at the Table of a Pharisee: Admonition to Humility. See, LUKE 14:11. As well, refer to § 114 Parable of the Publican and the Pharisee. See, LUKE 18:14.

†† By interpreting the Torah so strictly that nobody could obey all of it. [Jerusalem Bible] Cf., LUKE 11:52. (See, § 90.2 Discourse on the Scribes and Pharisees: The Iniquitous Lawyers.)

“Woe! how terrible for you Teachers of the Torah and Pharisees, ye blind guides, which say, ‘Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor bound by his oath.’

Ye fools and blind: for whether is of greater importance, the gold, or the Temple that hath sanctified the gold sacred?

Whosoever shall swear by the alter, it is nothing – he isn’t bound by his vow; but whosoever shall swear by the gift that is upon it, he is a debtor bound by his oath.

Ye blind: for whether is of greater importance, the gift offering, or the alter that sanctifieth the gift offering? He therefore that sweareth by the alter, sweareth by it, and by all things that lies thereupon *it*. And he that sweareth by the Temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth thereupon *it*.^{*}

They overstress the nonessential part of religion

“Woe! how terrible for you Teachers of the Torah and Pharisees, hypocrites! for ye tithe to God one tenth even of the seasoning herbs,[†] such as mint, dill and anise, and cumin, and rue and every spice, and have left undone the weightier *matters* of the law, judgment, and mercy, and faith, and pass over the love of God: but these ought ye to have done, and not to have left the other undone.[‡] Ye blind guides! which strain out the midge gnat, and swallow the camel.

Their hypocritical purity

“Woe! how terrible for you Teachers of the Torah and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of foul things you have gotten from intemperate rapacity, violent extortion and greedy, self-indulgent excesses. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.[§]

Their persecution of religion

“Woe! how terrible for you Teachers of the Torah and Pharisees, hypocrites! for ye are like unto the whited sepulchres, fine tombs which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness – rotten corruption. Ye are in the same way as the tombs which appear not, and the men that walk over them know it not. Even so ye outwardly appear righteous unto good and honest men, but inwardly ye are a wicked mass of lawless pretence, and full of hypocrisy and iniquity.^{**}

Jesus predicts their punishment

* Our Lord refutes rabbinic distinctions about the formulas of an oath. [*Confraternity*]

† The law of paying tithes on crops was extended to include herbs and plants grown for flavouring. [Jerusalem Bible]

‡ Cf., LUKE 11:42. (See, § 90.1 Discourse on the Scribes and Pharisees: Pharisaism Exposed.)

§ The Pharisees, who were so strict about external observances, were not sufficiently concerned about the inner life. [*Confraternity*]

** Cf., LUKE 11:39 – 44. (See, § 90.1 Discourse on the Scribes and Pharisees: Pharisaism Exposed.)

“Yes! woe! how terrible for you Teachers of the Torah and Pharisees, hypocrites! *for* ye build the sepulchres of the prophets, and garnish the tombs of the righteous,* and say, ‘If we had been in the days of our fathers, we should not have been partakers with them in shedding the blood of the prophets, *whom our fathers killed.*’ Wherefore acknowledging thy own evidence as witness against you, which proves ye are sons of them murderers that slew the prophets, and that you consent unto the works of your fathers, by following in the footsteps of your ancestors: for they killed them, and ye build their tombs.† ‘Fill ye up then the full measure of your fathers; and, finish what they started. Ye serpents *brood!* ye offspring of vipers! how shall ye accomplices escape the judgment sentence of condemnation to the fires of destruction in Gehenna?’

Their crimes and approaching punishment

“Lo! therefore behold, this is why, in My turn, I am sending unto you prophets and apostles, wise men, and scribes: some of them ye shall kill and crucify with nails to the cross; and some of them ye shall scourge in your synagogues, and persecute from city to city: so that you may draw down upon yourselves all the righteous blood that every holy man hath shed on the earth, which was shed from the foundation of the world, from the innocent blood of Abel to the blood of Zachariah the son of Barachiah,‡ whom ye slew between the sanctuary and the alter.§ ‘Amen’, I solemnly say unto you in all truth! ‘Believe!’ *these things shall recoil and break upon the heads of this generation.***

Jerusalem admonished – Jesus mourns over Jerusalem and again foretells its destruction

“O Jerusalem! Jerusalem! thou which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her brood-chicks under *her* wings, and ye would not! Behold, your house†† is

* *Build the sepulchres, &c.* This is not blamed, as it were in itself evil to build or adorn the monuments of the prophets: but the hypocrisy of the Pharisees is here taxed; who, whilst they pretend to honour the memory of the prophets, were persecuting even unto the death the Lord of the prophets. [Douay]

† Cf., LUKE 11:47, 48. (See, § 90.2 Discourse on the Scribes and Pharisees: The Iniquitous Lawyers.)

‡ *Confraternity text* has Zacharias the son of Barachias. Possibly Zechariah, the last of the prophets to be killed, according to the Jewish scriptures: (2 CHRONICLES 24:20 – 22; “The Holy Spirit of God *then* came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: ‘Thus saith the Lord God: *Why transgress you the commandment of the Lord which will not be for your good? and have forsaken the Lord? to make Iness forsake ye?*’ And they gathered themselves together against him, and stoned him at the king’s commandment in the court of the house of the Lord. And king Joas did not remember the kindness *that* Joiada his father had done to him, but killed his son. And when he had died, he said: ‘**The Lord see, and require it.**’” [Confraternity]). [Jerusalem Bible]

§ *That upon you may come, &c.* Not that they should suffer more than their own sins justly deserved; but that *the Justice of God* should now fall upon them with such a final vengeance, once *and* for all ... as might comprise all the different kinds of judgments and punishments, which had at any time before been inflicted for the shedding of **JUST BLOOD**. [Douay]

** Cf., LUKE 11:49 – 51. (See, § 90.2 Discourse on the Scribes and Pharisees: The Iniquitous Lawyers.)

†† *The Temple.*

laid waste and left unto you forsaken *and desolate*:^{*} for I say unto you, ‘Ye shall not see Me henceforth, till ye shall say, **Blessed is He that quick cometh in the name of the Lord.**’”[†]

§ 133 The True Test of Giving: Observing the Offerings and ‘the Widow’s Mites’.

(In the Court of the Jewish Temple. Tuesday 4 April 30 CE)

MARK 12:41 – 44 and LUKE 21:1 – 4

Jesus warns His disciples against the religious pretentiousness of the Teachers of the Torah

And Jesus sat down over against the Temple treasury, and He looked up, and beheld how the Jews were casting their gifts of brass into the treasury chest: and many that were rich cast in much. Presently there came one poverty-stricken widow, and she cast in thither two *tiny* mites, which make a kodrantes.[‡] And then He called unto Him His disciples, and said unto them, “**Verily, I say unto you, ‘This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their abundant superfluity; but she of her penury did cast in all that she had, even the whole of her living.’**”

Greeks Seek Jesus – He Foretells that He Shall Draw All Men unto Him

(In the Court of the Jewish Temple. Tuesday 4 April 30 CE)

JOHN 12:20 -50

CHAPTER XXI

^{*} Cf., JEREMIAH 12:7 and 22:5. “I have forsaken My house! I have abandoned My estate! I have given the darling of My soul into the hand of her enemies!” “But if you do not listen to these messages, by INESS I swear,” says the EVER-LIVING, ‘that this house shall be burnt!’”

[†] Persons are rewarded or punished only for their own actions; but the Pharisees shared in the dispositions of those who killed the prophets. They would persecute the Apostles and the other messengers of Christ. They would also associate themselves with the crime which Jerusalem would commit against the Saviour. Their temple would be desolate, abandoned by God. The Jews would not see Christ henceforth until they should say, ‘**Blessed is He Who quick becomes in the Name of the Lord.**’ It is probably upon this saying that St. Paul predicts the conversion of the Jewish nation.” [Confraternity] – (**The Ultimate Triumph of God’s Mercy**: ROMANS 11:30 – 32; “For as you also at one time did not believe – *obey* – God, but now have obtained mercy *by reason of their unbelief*, ‘so also now they too have not now believed – *obeyed* – by reason of the *occasion of your (obtaining) mercy* – shown you, that they too may later be able to obtain mercy. For God has shut up all in unbelief – *the Greek has ‘disobedience’* – that He May Have Mercy on all.”) Cf., LUKE 13:34, 35. (See, § 101 Forecast of His Death by Jesus: A Message to Herod Antipas.) Also cf., PSALM 118:26. “Bless who comes in the NAME of the Lord! I bless you from the House of the Lord; Of GOD, Who is LIFE, Who gives to us light.”

[‡] FF About a halfpenny.

DISCOURSE ON EVENTS OF THE FUTURE

§§ 134 Discourse on Events of the Future

MATTHEW 24:1 – 22 and MARK 13:1 – 20 and LUKE 21:5 – 24

The sermon on the end – prophecies and warnings

§ 134.1 The Destruction of the Temple Foretold

MATTHEW 24:1 – 3 and MARK 13:1 – 4 and LUKE 21:5 – 7

the eschatological discourse on the ruin of Jerusalem (and the end of the world).^{} Introduction to,*

And then, as Jesus went forth out of the temple, going on His way; His disciples came to Him to shew Him the beautiful buildings of the Jewish Temple. And as some spake of the Temple's magnificence, remarking 'how *its* massive stones were nobly adorned with goodly stonework and votive gift offerings' – various ornaments and memorial decorations on the walls given to Jehovah by the Jews – one of His disciples saith unto Him, "Master, behold, what manner of stones and what manner of buildings!" But Jesus answered, and said unto him, "**Seest thou not all these great buildings? As for these things which ye behold, 'Amen' I say to you, 'the days will come, in which there shall be not left here one stone upon another, which shall not be thrown down.'**"[†]

Troubles and persecutions

The disciples question Christ

And afterwards, as He sat on the Mount of Olives facing the Jewish Temple, the disciples, Peter, James, John, and Andrew, came unto Him privately and questioned Him, saying, "Master! Tell us, when therefore shall these things be? And what *shall* be the sign of Thy Presence, and the consummation of the age, when these things are all about the come to pass, accomplished, fulfilled?"

§ 134.2 Signs of the End.

MATTHEW 24:4 – 14 and MARK 13:5 – 13 and LUKE 21:8 – 19

Christ warns them of the danger of being misled astray

^{*} This passage on the End Time also includes some elements of a prophecy of the destruction of Jerusalem. [Jerusalem Bible]

[†] Not only would the *Jewish* Temple be abandoned by God, but it would be completely destroyed. [Confraternity]

And Jesus answered, and began to say unto them, “Take heed that no man lead you astray: for many fools shall come in My Name, saying, ‘I AM *He* – Christ the Messiah! the time of crisis is at hand’; and shall lead many astray: go ye not after them.* And when ye shall hear the noise of tumultuous insurrections and battles near at hand and rumours of far off wars, be not troubled: for *these things* must needs come to pass first; yet the end is not immediately to come.”

Then, continuing He said unto them, “For Nation shall rise against nation, and kingdom against kingdom: there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven: all these things are ‘the beginning of the birth-pangs of horror and travail.’†

Persecution foretold: He tells them of trials and hard times to come

“But beware of men: take heed to yourselves, for before all these things, they shall lay hands on you, and shall persecute you, delivering you up to counsels; and in their synagogues and prisons ye shall be beaten and scourged; and before governors and kings shall ye be brought ‘to stand’ as evidence for My name’s sake, for a testimony unto them and to all the heathen Gentiles. Then shall they deliver you up unto tribulation. And the Good News of the Gospel must first be preached unto all nations.‡ Resolve therefore in your hearts, not to meditate beforehand how to answer your defense: but when they lead you *to judgment*, and deliver you up, be not anxious how or what you shall speak: for it shall be given you in that hour whatsoever ye shall speak, for it is not ye that speaketh, but the Holy Spirit of your Father that speaketh in you:§ for I Myself will give your mouth an utterance and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by your fathers, and mothers, brothers and sisters shall deliver up brothers and sisters to death, and kinsfolk, and friends; and children shall rise up against parents, and shall cause them to be put to death – and shall kill you.** And ye shall be hated of all men for My name’s sake:†† and ye shall be hated of all nations for your allegiance to Me. And then shall many stumble, and shall deliver up one another betrayed, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because wicked iniquity shall be multiplied, the love of the many shall wax cold: but ye that endureth to the end, *the same* shall be saved, and not a hair of your head shall perish.‡‡ In your patience ye shall win

* Refer to § 135.1 Discourse on Events of the Future (*continued*): Prophetic Utterances – Future Signs of the End Described. See, MATTHEW 24:23 – 26 and MARK 13:21 – 23 and LUKE 17:23.

† Cf., ISAIAH 19:2. “[] and each shall his own brother fight, Each his neighbour, with Town against Town, Each Kingdom against her own State.”

‡ (See, § 134.3 Discourse on Events of the Future: The Destruction of Jerusalem.)

§ Refer to § 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity. See, LUKE 12:11, 12.

** Cf., MICAH 7:6. “For the son will dishonour his father, From her mother the daughter rebels, And the bride from her mother-in-law, And the foes of a man are the men of his house!”

†† Cf., MATTHEW 10:17 – 22. (See, § 76 Jesus Repeats His Forecast of Events: The Betrayal Foretold.)

Also, cf. § 57 Discourse on the Mission of the Twelve Disciples (*concluded*).

‡‡ Refer to § 57 Discourse on the Mission of the Twelve Disciples (*concluded*). See, MATTHEW 10:30. As well, refer to § 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity. See, LUKE 12:7.

your souls. And these Glad Tidings of the kingdom shall be preached in the whole inhabited world for a testimony unto all the nations; and then shall the end come.”*

§ 134.3 *The DESTRUCTION OF JERUSALEM.*[†]

MATTHEW 24:15 – 22 and MARK 13:14 – 20 and LUKE 21:20 – 24

Jesus prophesies a future of ‘awful horror’- utter misery and world-wide suffering

“When therefore ye see Jerusalem compassed with armies, **‘the Awful Horror’** which was spoken of through Daniel the prophet,[‡] **‘the Abomination of Desolation’**[§]

* The fall and destruction of Jerusalem. A prophecy of this is combined in this discourse, with descriptions of the “last days.” [Jerusalem Bible] This passage probably refers not to the time which precedes the destruction of Jerusalem but to the whole period which precedes **the Second Coming**. That it will be of considerable duration is indicated by the statement that ‘the Gospel will be preached to the whole world.’ [Confraternity]

[†] Matthew 15 – 20 refer to **‘the destruction of Jerusalem’**: The account of our Lord’s discourse by St. Matthew (and St. Mark in a parallel passage) does not make it clear whether ver. 21 – 22 refer to Jerusalem or to the tribulation which precedes the **Second Coming**.

[‡] DANIEL 9:27; 11:31; 12:11. [NIV; Living Bible]

[§] **The Abomination of Desolation.** Cf. DANIEL 9:27; “For one week ‘one most holy anointed’ shall make a firm compact with the many; half the week he shall abolish sacrifice and oblation; and the temple wing shall be the horrible abomination until the ruin that is decreed is poured out upon the horror.” **One week:** the final phase of the period in view, the time of Antiochus’ persecution; **‘he’** is Antiochus *himself*. **The many:** the faithless Jews who allied themselves with the heathen; cf. 1 MACCABEES 1:11ff. – **Antiochus IV persecutes the Jews:** “And there came out of them a wicked root. Antiochus the Illustrious, the son of King Antiochus, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.” (**Antiochus the Illustrious: Epiphanes**, the younger son of Antiochus the Great, who usurped the kingdom to the prejudice of his nephew, Demetrius, son of his elder brother Seleucus Philopater. **Of the kingdom of the Greeks:** counting not from the beginning of the reign of Alexander, but from the beginning of the first year of Seleucus Nicator.) **Half the week:** three and a half years: DANIEL 7:25; “He shall speak against the Most High and oppress the Holy Ones of the Most High, thinking to change the feast days and the Torah. *They shall be handed over to him for a year, two years, and a half-year.*” (The reference is to the persecutions of Antiochus IV and his attempts to force the Jews to give up their customs and adopt Hellenistic ways: 1 MACCABEES 1:33f – “And he took the spoils of the city of David, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about *‘the castle of Sion’*.” **A year, two years, and a half-year:** an indefinite, evil period of time. As ‘seven’ is the Jewish ‘perfect number’, half of ‘it’ signifies great imperfection – π. Actually, this corresponds fairly accurately to the duration of Antiochus’ persecution.) The Jewish Temple was desecrated by Antiochus from 167 to 165 BCE. **The Temple wing:** probably the main portal. **The horrible abomination:** cf. DANIEL 8:13; “*I heard a Holy One speaking, and another said to whichever one it was that spoke, ‘How long shall the events of this vision last concerning the daily sacrifice, the desolating sin which is placed there, the sanctuary, and the trampled host?’*” **The desolating sin:** the Hebrew contains a word-play (shomem) on the name Baal Shamem (‘lord of the heavens’ – the Greek Zeus of Olympios), referring to the statue with which Antiochus profaned the Jewish Temple of Jerusalem: 2 MACCABEES 6:2; “*And to defile the Temple that was in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Gazarim of Jupiter Hospitalis, according as they were that inhabited the place.*” **That in Gazarim:** i.e., the temple of the Samaritans. Since they were originally strangers, the name Hospitalis (which signifies ‘of’ or ‘belonging to strangers’) was applicable to the idol set up in their temple. *Perhaps* an inscription was placed on the portal of the temple dedicating it to the Olympian Zeus. Our Lord referred to this passage in His *Own Prediction* ‘of the Destruction of Jerusalem’ (Matthew 24:15).

usurping a Holy Place where-at *'it'* ought not to be (let him that readeth understand what this means!), then know that *the disastrous abomination of desolating sacrilege* is at hand – she will soon be devastated.* Then let them that are in Judæa flee unto the mountains:† and let them that are in the midst of her depart out; and let not them that are in the country return. For this, the punishing **'Day of Vengeance'**, is God's moment of retribution – to make come true all things which are written in Scripture.‡ In that day, he which shall be on his housetop, and his goods in the house, let him not go down, nor enter *therein*, to take out any of the things that are in his house: and let him that is in his field not return back to take his cloke.§

But woe! how terrible it will be unto the women that are with child and to them that give suck to babes at the breast in those days! And pray ye that your flight be not in the winter, *neither on a Sabbath*.**

The disaster and the age of the pagans

“For then ye shall see great affliction, distress, and tribulation descend upon the earth, and God's Wrath unto *this* people, such as there hath not been the like from the very beginning of the creation which God Created *until now* – and never again shall be

And, cf. DANIEL 11:31 (& 36 - 39); “Armed forces shall move at his command and defile the sanctuary stronghold, abolishing the daily sacrifice and setting up **'the Horrible Abomination.'** (*The king shall do as he pleases, exalting himself and making himself greater than any god; he shall utter dreadful blasphemies against the God of gods. He shall prosper only till Divine Wrath is ready, for what is determined must take place. He shall have no regard for the gods of his ancestors or for the one in whom women delight; for no god shall he have regard, because he shall make himself greater than all. Instead, he shall give glory to the god of strongholds; a god unknown to his fathers he shall glorify with gold, silver, precious stones, and other treasures. To defend the strongholds he shall station a people of a foreign god – Communism. Whoever acknowledges him he shall provide with abundant honour; he shall make them rule over the many and distribute the land as a reward – to aliens.*)” Instead of venerating Apollo, one of the gods of his ancestors, Antiochus venerated, and even identified himself with Zeus Olympios, whom the Romans equated with the god of their fortress in Rome, Jupiter Capitolinus, the god of strongholds.)

Also, cf. DANIEL 12:11; “From the time that the daily sacrifice is abolished and **the horrible abomination** is set up, there shall be one thousand two hundred and ninety days.”

In 1 MACCABEES 1:57, “On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up **the abominable idol of desolation** – the statue of Jupiter Olympius – upon the Alter of God, and they built alters throughout all the cities of Juda round about.” An application of the prophecy is found in the setting up by Antiochus Epiphanes of a statue of Jupiter Olympius in the Jewish Temple of Jerusalem. The prophecy will be fulfilled a second time for Jerusalem but not necessarily in the same way. St. Luke sees **“the abomination of desolation”** in the army which surrounded and destroyed Jerusalem. [Confraternity]

* *She will soon be devastated.* Cf., § 4 Forecast to the Mother of Jesus: The MESSIAH Announced.

† Cf., DANIEL 11:31. “And arms will succeed with him, and he will defile the Sanctuary of the Capital, and they will abolish the Perpetual Sacrifice, and establish the Desolating Brute.”

‡ Possibly alluding to DANIEL 9:27. [Jerusalem Bible]

§ Cf., LUKE 17:31. (See, § 112.2 The Day of the Son of Man: Premonitory Signs.)

** The flight from **the doomed city** would be particularly hard on mothers with child. Winter would make the flight very difficult. The Christians of Jerusalem, who would still be following the Jewish Law, would not feel free to take flight on a Sabbath. [Confraternity] The city gates were closed on the Sabbath. [Living Bible]

equaled. * And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trod down of the heathen Gentiles, until the triumph times of these pagan foreigners be completely fulfilled. However, except the Lord had shortened those days of trouble, no living flesh would have been saved: but for the elect's sake, which He chose.”

§§ 135 Discourse on Events of the Future (*continued*)

MATTHEW 24:23 – 42 and MARK 13:21 – 37 and LUKE 21:25 – 38 (& 17:23 - 37)

§ 135.1 Prophetic Utterances – Future Signs of the End Described.

MATTHEW 24:23 – 31 and MARK 13:14 – 27 and LUKE 21:25 – 28

The warning signs of the last day

Jesus said, “And then if any man shall say unto you, ‘Lo, here is Christ!’ or, ‘Lo, there is the Messiah!’ believe it not: go not away, *nor follow* after *them*. For there shall arise false messiahs and false prophets, and shall shew great signs and ominous wonders; miraculous portents enough so as that they may lead astray, if possible, *even* God’s elect.”[†] ‘Behold, I have told you all things beforehand.’

The ‘quick becoming’ of the Son of Man will be evident

“If therefore they shall say unto you, ‘Behold! *he is* in the wildernesses; go not forth: if they say, ‘Lo! behold! *he is* in the inner chambers’; believe *them* not. For as lightning flashes cometh forth from the east, when it lighteneth out of the one part under the heaven, it shineth even unto the other part under heaven, and is seen west; so shall be the coming of the Son of Man in His day.”[‡] For ‘wheresoever the carcass is, there will the vultures be gathered together.’[§]

* Cf., DANIEL 12:1. “And at that period, Michael, the Great Prince, who defends the children of Your People, will stand up, and a period of distress will come, such as has not come since the existence of the Nation to that period, but in that period Your People shall escape. – All who are written in the **Book of Record**.”

† Cf., DEUTERONOMY 13:1. “You must carefully practice all the things which I have commanded you. You must not add to them, nor shall you take away from them.” [Cf., ‘**The Last Solemn Warning**’: REVELATION 22:18, 19. “I certify to every one listening to the statements of the prophecy of this book – If any one shall make an addition to it, God shall lay upon him plagues which are recorded in the book; and if any one shall take away from the statements of the book of this prophecy, God will take away his portion from the tree of life, and from the city of holiness described in this book.”]

‡ Refer to § 112.2 The Day of the Son of Man: Premonitory Signs. See, LUKE 17:24.

§ Compare the Douay interpretation: “Wheresoever the body shall be, there shall the eagles also be gathered.” The *quick becoming* of Christ shall be sudden, and manifest to all the world, like lightening; and wheresoever “He shall come” ... thither shall all mankind be gathered to Him, as ‘birds of prey’ gather about where a dead body is, so will men be gathered to *the Judgment-Seat of Christ* at *the last day*. [Confraternity]

The universal significance of the ‘quick becoming’ of the Son of Man, returning at the end of time

Darkening of sun and moon

“But in those miserable days of tribulation, immediately after that persecution ends, there shall be signs in the sun and moon and stars – the celestial powers will be shaken on their foundations: the sun shall be darkened, and the moon will not give her light, and the stars* shall be falling from heaven; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men expiring for fear, and for expectation of the things which are coming on the inhabited earth: for the powers that are in the heavens shall be shaken.[†] And then shall appear the sign* that heralds the Son of

* **The stars.** Or flaming meteors resembling stars. [Douay]

† Cf., ISAIAH 13:9, 10. “‘Look! the LORD’s day has come! – Fierce, o’erwhelming, and furious with anger, To turn the Earth into a waste, And the wicked destroy upon her.’ Then the stars of the skies and the planets Will no longer shine with their light, In darkness the Sun will come forth, And the Moon will not give out her beam.” And cf., EZEKIEL 32:7, 8. “‘When I quench you, I’ll darken the stars, - And cover the sun in a cloud, And the moon shall not give out her light. For you darken the lamps of the skies, And spread darkness over your land.’ Thus the ALMIGHTY LORD has declared.”

Also cf., JOEL 2:1, 2. “Blow the Trumpet in Zion! Arouse My Holy Mountain! Let all tremble who dwell in the land; For the day of the LORD marches on, - it comes near! – A day of thick darkness and gloom, - A day of black clouds and blackness, Like darkness spread out on the Hills ...” And, cf., JOEL 2:10, 11. “The Sun and the Moon put on mourning! The Stars also cease from their shining Thus the LORD utters His voice At the head of His army! – [] And great is the Day of the LORD, - And terrible! – Who can abide it?” As well, cf., cf., JOEL 2:30, 31. (FF cf., JOEL 3:3, 4.) “Blood, and Fire, and Columns of smoke! The Sun shall to Darkness be turned, And the Moon shall be changed into Blood, - Ere the Day of the Lord will arrive, The great and terrible Day!”

As well, cf. AMOS 8:9. “And in that day, says the MIGHTY LORD, I will take away the Sun at its noon, And darken the earth in daylight.” As well, also cf., ZEPHANIAH 1:14 – 16. “The great day of the LORD approaches, Approaches and comes on quick! The sound of the Day of the LORD! – When the heroes will bitterly cry; A furious day is that day, A day of distress and of grief, A day of wide wasting and ruin, A day of deep darkness and black, - A day of thick clouds and of gloom, A day of the trumpet and drum [] when I bring destruction on men.” The *Confraternity text* notes that the description of **the Second Coming** is given partly in figurative words of Scripture, as in Isaiah 13:

Oracle against ‘the Pagan Nations’ of Babylon: An oracle concerning Babylon *the Great*: a vision of Isaia, son of Amos.

Upon the bare mountains set up a signal; cry out to them – *the Medes and the Persians who would destroy Babylon* – wave for them to enter ‘**the Gates of the Volunteers**’ – *probably a proper name for a gate of Babylon*. I have commanded *you* my dedicated soldiers – *in the sense that you will wage a holy war and carry out God’s plan*. I have summoned *you* my warriors, eager and bold to carry out my anger. Listen! the rumble on the mountains; that of an immense throng! Listen! the noise of kingdoms, nations assembled! **The Lord of Hosts** is mustering an army for battle. They come from a far-off country, and from the end of the heavens, the Lord and **the instruments of Divine Wrath**, to destroy all the land. Howl, for **the Day of the Lord** is near: (*described often in prophetic writings, it generally signified the quick becoming of the Lord in power and majesty to destroy His enemies and inaugurate His kingdom. Here it refers to the overthrow of Babylon. The figures used convey the idea of horror and destruction.*): as destruction from the Almighty **it quick becomes** ... Therefore all hands fall helpless, every man’s heart melts in terror. Pangs and sorrows take hold of them, like a woman in labour they writhe; they look aghast at each other, their faces aflame. Lo, **the Day of the**

Man in heaven: and then shall all the peoples of the earth beat their breasts and all the tribes of the earth *will* mourn.[†] And then shall they see the Son of Man coming in a cloud with power and great glory.[‡] And He shall send forth His Angels with ‘a trumpet of great

Lord quick becomes cruel, with wrath and burning anger; to lay waste the land and destroy the sinners within it! The stars and constellations of the heavens send forth no light; the sun is dark when it rises, and the light of the moon does not shine. Thus I will punish the world for its evil and the wicked for their guilt. I will put an end to the pride of the arrogant, the insolence of tyrants I will humble. I will make mortals more rare than pure gold, men, than gold of Ophir: (Cf., PSALM 44(45):10; “The daughters of your kings come to meet you; the queen takes her place at your right hand in gold of Ophir”: **Ophir** – a region on the coast of southern Arabia and/or eastern Africa, famous for its gold. Cf. 3 KINGS 9:28, ‘And they came to Ophir, and they brought from thence to King Solomon four hundred and twenty talents of gold.’ And; 10:11, 22, ‘The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine trees, and precious stones’; ‘for the king’s navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants’ teeth, and apes, and peacocks.’ As well; JOB 22:24, ‘And treat raw gold like dust, and the fine gold of Ophir as pebbles from the brook.’) “For this I will make the heavens tremble and the earth shall be shaken from its place, at **the Wrath of the Lord of Hosts on the day of his burning anger**. Like a hunted gazelle, or a flock that no one gathers, every man shall turn to his kindred and flee to his own land. Everyone who is caught shall be run through: to a man, they shall fall by the sword. The bows of the young men – *their daughters* – shall be smashed, their infants – *sons* – dashed to pieces before their eyes; their house shall be plundered and their wives ravished. I am stirring up against them the Medes, who think nothing of silver and take no delight in gold. ‘The fruit of the womb’ they shall not spare, nor shall they have eyes of pity for children. And Babylon, the jewel of kingdoms, the glory and pride of the Chaldeans, shall be overthrown by God like Sodom and like Gomorra. She shall never be inhabited, nor dwelt in, *from age to age*; the Arab shall not pitch his tent there, nor shepherds – *the Jews* – couch their flocks. But wildcats – *rebellious orphans* – shall rest there and owls – *old widow women* – shall fill the houses; there ostriches – *pompous alien overlords* – will dwell, and satyrs shall dance.” (**Satyrs**: in the popular mind, demons of goat-like form dwelling in ruins, symbols of immorality; cf. LEVITICUS 17:7; “No longer shall they offer their sacrifices to the satyrs to whom they used to render their wanton worship. This shall be an everlasting ordinance for them and their descendants.”) “Desert beasts shall howl in her castles, and jackals in her luxurious palaces. Her time is near at hand and her days shall not be prolonged.”

The language is not all to be taken literally; but it is hard to say where the figurative ends. The sign of the Son of Man is *probably* the cross. [Confraternity]

* **The sign, &c.** The CROSS OF CHRIST.

† Cf., ZECHARIAH 12:12. “... and the country will mourn, family by family alone; the House of David alone; the family of Beth-nathan alone; and their wives alone!”

‡ Cf., DANIEL 7:13, 14. (LXX):

εθεωρουν εν οραματι της νυκτος και ιδου μετα των νεφελων
του ουρανου ως υιος ανθρωπου ερχομενος ην και εως του
παλαιου των ημερων εφθασεν και ενωπιον αυτου προσηνεχθη
και αυτω εδοθη η αρχη και η τιμη και η
βασιλεια και παντες οι λαοι φυλαι γλωσσαι αυτω δουλευσουσιν η
εξουσια αυτου εξουσια αιωνιος ητις ου παρελευσεται και η βασιλεια
αυτου ου διαφθαρησεται

sound', and they shall gather together His Elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven; from one end of the heaven to the other. But when these things begin to come to pass, look up, and lift your heads; because your redemption draweth nigh."*

§ 135.2 *The Lesson of the Fig-Tree.*

MATTHEW 24:32 – 36 and MARK 13:28 – 32 and LUKE 21:29 – 33

The time of this 'quick becoming'

Jerusalem's impending destruction

And He spake to them this illustration of a parable: "From the fig-tree, indeed every tree, learn the parable; 'when her branch is become green and tender, and putteth forth its budding leaves, ye see it and know it for your own selves that summer is now nigh.' Even so ye also, when ye see these things coming to pass, know ye in the same way that the Kingdom of God is likewise nigh, *even* at thy doors. Verily, I say unto you, 'This generation shall certainly not pass away,[†] until all these things be accomplished. Heaven and earth shall pass away: but My words shall not pass away but stand sure for

FF "I continued watching, in the vision of the night, and saw in the clouds of the heavens one who was like a SON of MAN, who advanced to the SPLENDOR OF TIME, and was introduced to him, and he gave him a Dominion, and Glory, and Kingship; - and all Nations, and Peoples, and Languages bowed to him. His Dominion will dominate for ever, and not pass away, and his empire will not be destroyed."

* Cf., DEUTERONOMY 30:4. (LXX)

εαν η η διασπορα σου απ' ακρου του ουρανου εως
ακρου του ουρανου εκειθεν συναξει σε κυριος ο θεος σου
και εκειθεν λημψεται σε κυριος ο θεος σου

FF "If you have been drawn to the limits of the sky, your EVER-LIVING GOD will collect you from there." And, cf., ISAIAH 27:12, 13. "But when the time of the LORD's thrashing comes, He will reap from the River [Euphrates] to Mitzer's Blue Stream (*the Nile*), And glean up Israel's sons one by one from among them; And when on that day the Great Trumpet is sounded, The wanderers shall come from the country of Ashur, And those who had fled to the Mitzeraim's country, (*Egypt*) – Will in Jerusalem bow on the LORD's Holy Hill."

Also cf., ZECHARIAH 2:6. (LXX)

με ειπα προς αυτον που συ πορευη και ειπεν προς
με διαμετρησαι την Ιερουσαλημ του ιδειν πηλικον το πλατος αυτης
εστιν και πηλικον το μηκος

(Thus saith the Lord Almighty; If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight? saith the Lord Almighty.)

[†] ISAIAH 13:10; 34:4. [NIV]

ever.* But of that day and hour knoweth no one, not even the Angels of Heaven, neither the Son, but the Father only.””†

§ 135.3 The Necessity for Watchfulness.

MATTHEW 24:37 – 42 and MARK 13:33 – 37 and LUKE 21:34 – 36

Be on the alert – the day and the hour unknown

“And as it came to pass in the days of Noah,‡ even so shall be also in the days of the coming presence of the Son of man. For as in those days which were before the flood, they were at ease eating and drinking, they married, they were given in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and destroyed them all. After the same manner, so it shall be in the day when the coming presence of the Son of Man is revealed. In that night there shall be two men on one field; the one shall be taken, and the other shall be left: there *shall be* two women grinding together; the one shall be taken, and the other shall be left.

Exhortation to vigilant watchfulness

“But take heed unto you: *it is as when* a man, sojourning in another country, having left his house, and given authority to his slaves, to each one his task, the porter on guard commanded *also* to watch.§ Watch yourselves! therefore, and pray: be alert for ye know not when the time is your Lord cometh,** whether at even, or at midnight, or at cockcrowing, or in the morning – lest haply yine minds be clouded with weighty dissipation, and thy hearts *be* coarsened with debauchery, and overcharged with surfeiting, carousing, and drunkenness; preoccupied with *all* anxious cares of this worrisome life, like all the rest of this world; and ‘that great Day’ come to close on you

* *Shall pass.* Because they shall be changed at the end of the world into a new heaven and new earth. [Douay]

† This passage seems at first sight, on account of its immediately preceding context, to refer to *the Second Coming* as well as to *the destruction of Jerusalem*; and so the words of our Lord, “*This generation will not pass away till all these things have been accomplished*”, would promise *the Second Coming* before the death of many of those then living. But He does not actually make this promise, for He says explicitly *that “no one knows”*, not even Himself (with a knowledge He may communicate), when it will come. *That day.* In the Bible, this predicted day always refers to *the Day of Judgment*. *This generation*, may mean *that* the Jewish nation would survive to the end of the world – *but not beyond inasmuch as they are the self-elected God-damned chosen people*. The expression does not always necessarily refer to contemporaries. And despite their position, the words may be referred to *the destruction of Jerusalem*. The signs announcing *it* would enable the Christians to flee, whereas *the END Of ‘The WORLD’* was to come suddenly and there would be no escape from the calamities which preceded *it*. [*Confraternity*]

‡ *Supra* § 112.2 Premonitory Signs.

§ Cf. MATTHEW 25:14 – 30. (See, § 136.3 Discourse on Events of the Future (*concluded*): The Parable of the Talents – Trustworthiness.)

** Cf. MATTHEW 25:44 (*and* LUKE 12:40). (See, § 136.1 Discourse on Events of the Future (*concluded*): Faithful and Unfaithful Servants.)

suddenly as a springing snare, whence you are found soundly sleeping unawares: ^{*} for so shall it come upon all them that dwell unexpectedly upon the face of all the earth. Remember! what I say unto you I say unto all, ‘*For this reason*, be vigilant! stay awake and be constant; watch ye at every season, making supplication that ye may have strength to prevail and safely survive all *these Awful Horrors* that shall come to pass, to stand with confidence before the Son of Man.’”

§ 135.4 Closing Days of the Son of Man.[†]

LUKE 21:37, 38

The last days of Jesus

And every day Jesus was teaching in the Jewish Temple; but whenever evening came, He left them, and went forth out of the city, by the way of the mount that is called *the mount* of Olivet, and lodged in Bethany.[‡] And all the people came early in the morning, crowding unto Him in the Temple, for to hear Him.

§§ 136 Discourse on Events of the Future (*concluded*):

MATTHEW 24:43 – 51; 25:1 – 46 (*and* LUKE 12:35 – 46; 13:25; 19:12 – 26)

§ 136.1 Faithful and Unfaithful Servants.

MATTHEW 24:43 – 51 (*and* LUKE 12:39 – 46)

“But know this, you can be quite sure that if the Goodman of the house had known at what hour of night the burglar was coming, he would have kept awake in readiness, and not have suffered the wall of his house to be digged through by any thief. Therefore be ye also ready: *for* ‘in an hour that ye think not the Son of man cometh.’

Vigilance is essential – parable of ‘The Conscientious Steward’

Peter then said, “Lord, do you intend this parable especially for us, or do you mean it for everyone?”

But the Lord continued, “Who then is the trusty and sensible man whom the master will appoint as his steward,[§] the wise man whom his lord hath set over his household, put in charge: to manage his servants, and to portion them their issue of food

^{*} Cf., MATTHEW 25:1 – 12. (*See*, § 136.2 Discourse on Events of the Future (*concluded*): The Thoughtless Bridesmaids.)

[†] *Supra* § 127 Faith as a Power: The Worthless, Withered Fig-Tree.

[‡] Cf., MATTHEW 21:17 *and* MARK 11:19. (*See*, § 126 Jesus Casts Commerce from the Temple: Jesus Purifies the Temple.)

[§] i.e., a servant or employee with authority to act as his master’s deputy in his absence. [Jerusalem Bible]

rations at the proper time? Blessed *is* that fortunate servant, whom his lord whence he cometh shall find *him* so employed. Verily, of a truth I say unto you, *that* ‘he will set him as a ruler over all the goods and property that he hath.’ But suppose that servant is wicked and shall say in his heart, ‘My lord tarrieth, and delays *in* his coming’; and shall begin to smite *his* fellow-servants, oppressing the menservants and the maid-servants, and to eat and drink and to be drunken with drunkards; the lord of that bad servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall severely scourge him, cutting him asunder to share the penalty of the unfaithful, and appointing his portion with the hypocrites: ‘there shall be the wailing weeping and grinding gnash of teeth.’^{*}

§ 136.2 The Thoughtless Bridesmaids.

(Mount of Olives. Tuesday 4 April 30 CE)

MATTHEW 25:1 – 13 (and LUKE 12:35 – 38; 13:25)

Jesus’ disciples must be on the alert, ever ready for the Master’s return

The parable of ‘The Ten Virgins’

“Let your loins be girded about, dressed and ready for service, your lamps burning; and be ye yourselves like unto alert men looking for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open to him: then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom *and the bride*.[†] And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their flasks as well as with their lamps. Now while the bridegroom tarried, they all grew drowsy, slumbered, and slept. But at in the middle of the night there was a cry, ‘Behold, the bridegroom! Come ye forth to meet him.’ Then all those virgins arose, and trimmed their lamps. And the foolish said unto the sensible, ‘Give us of your oil; for our lamps are going out.’ But the wise answered, saying, ‘Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.’

The arrival of the bridegroom

“And *now*, while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage festivities: and the door was shut behind them and

^{*} Refer to § 39 Opinion of a Roman Centurion: Curing the Captain’s Boy. See, MATTHEW 8:11, 12. And, refer to § 100 Limits of the Kingdom of God: The Narrow Gateway. See, LUKE 13:28, 29. As well, refer to § 48.3 Explanation of the Parables. MATTHEW 13:42. And, also refer to § 48.4 Illustrations of the Kingdom of God. MATTHEW 13:50. Also, refer to § 136.1 Discourse on Events of the Future (*concluded*): Faithful and Unfaithful Servants. See, MATTHEW 24:51. And, § 94 Teaching About the Future: Fidelity and Watchfulness. See, LUKE 12:46. And, § 136.3 Discourse on Events of the Future (*concluded*): The Parable of the Talents – Trustworthiness. See, MATTHEW 25:30.

[†] **To meet the bridegroom:** The additional words, “*and the bride*”, are wanting in the best MSS. [Confraternity]

locked. Afterward came also the other virgins to stand without, and to knock at the door, pleading, ‘Lord! Lord, open to us.’ But the bridegroom called back, and answered, saying, ‘Go away! it is too late! I tell you of a truth, I know not whence ye are!’ So be on the alert – stay awake! and keep watch!

‘Blessed are those whom the Lord when He cometh shall find watching’: verily I say unto you, *that* ‘there shall be great joy on His return; He shall gird Himself, and make them sit down to meal, and shall come and serve them.’ And if He shall come in the second watch and if in the third, and find *them* so – ‘blessed are those’. When once the Master of the House is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, ‘Lord, open to us’; He shall answer and say to you, ‘Amen *I say unto you*, I know you not.’ Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh.”*

§ 136.3 The Parable of ‘The *Three Servants and the Ten Talents*’ – Trustworthiness.

(Mount of Olives. Tuesday 4 April 30 CE)

MATTHEW 25:14 – 30 (and LUKE 19:12, 13, 15 – 26)

Life requires courage, and is hard for the faint-hearted who dare not use their gifts

“For *it is as when* a certain nobleman went on his way abroad into another country, to the far distant capital of the empire – Rome – to be crowned king and receive for himself a kingdom,[†] and to return: and *he* summoned ten of his *own* servants, and delivered unto them his goods, and said unto them, ‘Occupy till I come.’ [] And unto one he entrusted five talents, to another two, and to yet another one; to each, accordingly, in proportion to his capability; and he said unto them, ‘Trade ye *herewith* till I come’: and he went on his journey. However, when he later returned, having receiving his appointment as the crowned ruler of the kingdom, he commanded these servants, to whom he had entrusted the ten talents, to be called to him, that he might know what profit they gained by trading.

Straightway he that received the five talents promptly went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went away and digged in the earth, and hid his lord’s money.

The servant with the five talents

“Now after a long time, it came to pass, that the master of those servants cometh back again, having received the kingdom; and he maketh a reckoning *with them*, which he commanded unto whom he had given the ten talents be called to him, that he might know to what accounts they had gained by trading. And the first which received the five

* Cf., MATTHEW 24:42 and MARK 13:33; 35 and LUKE 21:34; 36. (See, § 135.3 Discourse on Events of the Future (*continued*): The Necessity for Watchfulness.) Also cf., MATTHEW 24:44 (and LUKE 12:40). (See, § 136.1 Discourse on Events of the Future (*concluded*): Faithful and Unfaithful Servants.)

[†] Probably alluding to the journey of Archelaus to Rome in 4 BCE to have the will of Herod the Great confirmed in his favour. A deputation of Jews followed him there to contest his claim. [Jerusalem Bible]

talents came, and brought the other five talents before him, saying, ‘Lord, thou deliveredst unto me five talents: lo, I have gained other five talents!’

His lord said unto him, ‘Well done, good and faithful servant: thou hast been faithful over a few small things, I will set thee over a great many things; have thou authority over ten cities: enter thou into the joy of thy lord!’

The servant with two talents

“And the second also, he that *received* the two talents came, saying, ‘Lord, thou deliveredst unto me two talents: lo, I have gained two other talents.’ His lord said unto him, ‘Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: have thou authority over five cities: enter thou into the joy of thy lord!’

The servant with one talent

“And the other also, that had received the one talent, came, and said, ‘Lord, behold! here is the one talent, which I kept laid up [] for I feared thee, because I knew thee that thou art a hard, austere man, reaping where thou didst not sow, and gathering up where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.’

But his lord answered, and saith unto him, ‘Out of thine own mouth will I judge you, thou wicked and slothful servant. Thou knewest that I am an austere man, reaping that I sowed not, and gathering up where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming back, I should have gone and required my capital with interest?’ And he said unto them that stood by, ‘Take ye therefore the one talent away from him, and give it unto him that hath the five *talents*.’ And they said unto him, ‘Lord, he hath five *talents*.’

‘I say unto you,’ the lord said unto the talented servants, *that* ‘Unto every one that hath shall be given more, and he shall have in abundance: but from him that hath not, even that which he hath shall be taken away from him.’* *And* cast ye out the good-for-nothing unprofitable servant into the *cold, growing* outer darkness: there shall be the wailing weeping and grinding gnash of teeth!†

§ 136.4 The Reckoning Day.

MATTHEW 25:31 – 46

The Last Judgment – the sheep and the goats

* Refer to § 47.2 The Explanation of Parables: The Rationale. See, MATTHEW 13:12. As well, refer to § 47.3 The Light and How To Use It. See, MARK 4:25 and LUKE 8:18.

† Refer to (§ 136.1 Discourse on Events of the Future (*concluded*): Faithful and Unfaithful Servants.) and attached references.

“But when the Son of Man shall come in His majesty, escorted by all His angels, then shall He sit on the royal throne of His heavenly glory:^{*} and before Him shall be gathered all *the* nations: and He shall separate them one from another, as a shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats upon His left.

Those on the right hand

“Then shall the King say unto them on His right hand, ‘Come, ye blessed of My Father, enter and possess thine inheritance – the kingdom which hath been prepared for thee from the foundation of the world: *for* I was *an* hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.’

Then shall the virtuous answer Him, in *all* righteousness saying, ‘Lord, when did we see Thee hungered, and feed Thee? or athirst, and gave Thee to drink? and when did we see Thee a stranger, and took Thee in? or naked, and clothed Thee? and when did we see Thee sick, or in prison, and came unto Thee?’

And the king shall answer, and say unto them, ‘Amen’, I solemnly say unto you indeed, ‘Inasmuch as ye did it unto one of these My brethren, *even* these least important, ye did it unto Me.’

Those on the left

“Then shall He say also unto them on the left hand, ‘Depart from Me, ye cursed, into the eternal fire which is prepared for *you* by the devil and *its* fallen angels: for when I was *an* hungered, ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not.’

Then shall they, too, answer, saying, ‘Lord, whence *an* hungered saw we *thee*, or athirst, *or* a stranger, *or* naked, or sick, or in prison, and didst not minister unto *thee*?’

Then shall He answer them, saying, ‘Amen’, I tell you indeed, ‘Inasmuch as ye did it not unto one of these least important, ye did it not unto Me.’

And these shall go away into eternal punishment: but the virtuous into everlasting life.”[†]

VII. Passion and Resurrection

§§ 137 Conspiracy for the Arrest of Jesus – *The Final Conflict*

MATTHEW 26:1 – 16 and MARK 14:1 – 11 and LUKE 22:1 – 6
JOHN 11:55 – 57; 12:1 – 11

^{*} Cf., ZECHARIAH 14:5^b. “[] – and you will fly as you fled before the earthquake in the days of Uziah, king of Judah, when the EVER-LIVING GOD comes with all His Saints.”

[†] Cf., DANIEL 12:2. “And many sleeping in the dust of the earth will awaken. Some to Everlasting Life: - and some to Everlasting shame and contempt.”

§ 137.1 Plot for His Destruction: The Approaching Passover.

(Mount of Olives. Tuesday 4 April 30 CE – after sunset, which the Jews regarded as the beginning of Wednesday.)

MATTHEW 26:1 – 5 and MARK 14:1, 2 and LUKE 22:1, 2

The conspiracy against Jesus – (Passion foretold)

And now it came to pass, when Jesus had finished all these words, He said unto His disciples, “**Ye know that after two days the annual *pasch* Feast of Unleavened Bread cometh nigh, which is called the Passover: and the Son of Man is going to be delivered up betrayed and crucified.**”

The council

And at that very time, the chief priests and the Teachers of the Torah and the elders of the people had assembled together unto the palace court of the high priest, who was called Caiaphas; and they took counsel together that they might think of some opportune trick to take the Son of Man by subtlety into their power, and deliver up the Him to be crucified, and killed. But they said, however, ‘Not during the *Pasch* festival, lest haply there shall be a riotous tumult among the people.’ – *For they feared the people.*

§ 137.2 Jesus arrives and is feasted at Bethany – Mary’s offering at Simon’s Dinner.*

(Bethany. Tuesday 4 April 30 CE – after sunset, which the Jews regarded as the beginning of Wednesday.)

MATTHEW 26:6 – 13 and MARK 14:3 – 9

JOHN 11:55 – 57; 12:1 – 11

Jesus anointed at Bethany – an act of love

And now while Jesus was in Bethany, in the house of Simon the leper, as He sat at the table eating a meal, there came a woman having an alabaster cruse of exceeding precious ointment of pure spikenard,[†] and she brake the seal, and poured the ointment upon His head *as our Lord reclined at table.*[‡] But when the disciples saw it, they had indignation, and there were some who grumbled among themselves, *saying*, “To what purpose hath the waste of this perfume been made?” For this *ointment* might have been sold for a good sum above three hundred denarii, and given to the poor. And they murmured against her, rebuking her harshly.

Jesus defends the woman

* The supper is *that* spoken of in John 12:1 – 8; which took six days before the Passover. The evangelist places it here to bring together both the narratives of ‘the anointing’ and of ‘the betrayal of Judas Iscariot.’ [*confraternity*]

[†] Greek *pistic nard*, *pistic* being perhaps a local name: others take it to mean *genuine*; others, *liquid*.

[‡] Cf., LUKE 7:36 – 38. (See, § 42 The Sinful Woman and the Pharisee.)

But Jesus, however, perceiving it, said unto them, “Let her alone: why trouble ye *at* upsetting the woman? *for* she hath wrought a good work^{*} unto Me, indeed – it is a fine and beautiful thing. *For* ‘ye have the poor always with you, and whensoever ye will ye can do them good: but Me ye have not always.’[†] For in that she hath done what she could, pouring this fragrant ointment upon My body, she hath anointed My body aforehand, in preparation for My burial. And verily, I solemnly say unto you, ‘**Amen! Remember this!**’ wheresoever in all the world *these* Glad Tidings of the Gospel shall be preached ... *even* throughout the whole world, that also which this woman hath done shall be spoken of *for* a memorial of her.”

§ 137.3 The Treachery of Judas.

(Jerusalem. Tuesday 4 April 30 CE – after sunset, which the Jews regarded as the beginning of Wednesday.)

MATTHEW 26:14 – 16 and MARK 14:10, 11 and LUKE 22:3 – 6

Judas volunteers to betray Jesus

And Satan entered into Judas who was surnamed Iscariot, being one of the Twelve. And he went away and communed with the chief priests and the officers of the Temple guard,[‡] and said, “What are ye willing to give me, and I will deliver Him unto you?” And they, when they heard it, gladly delighted and covenanted a compact to reward him with ‘thirty pieces of silver’.[§] And he accordingly consented, and from that time sought opportunity how he might conveniently deliver Him without tumultuous disturbance unto them, in the absence of the multitude.

CHAPTER XXII

FINAL HOURS OF JESUS WITH HIS DISCIPLES

§§ 138 Institution of the Last Supper with the Disciples

Jesus makes arrangements for His last Passover meal with His disciples

MATTHEW 26:20 – 29 and MARK 14:12 – 25 and LUKE 22:7 – 30

^{*} As “good works,” charitable deeds were reckoned superior to almsgiving. [Jerusalem Bible]

[†] **Me you have not always.** Viz., in a visible manner, as when conversant here on earth; and as ‘we have the poor’, whom we may daily assist and relieve. [Douay]

[‡] The Temple police, chosen from among the Levites. [Jerusalem Bible]

[§] Cf., ‘The Doom of the Faithless Shepherds.’ ZECHARIAH 11:12. “Then I said unto them, ‘If it is good in your opinion, pay me my wages; - but if not, refuse.’ They therefore weighed my wages – Thirty pieces of Silver!” Thirty shekels, the price fixed for a slave’s life, EXODUS 21:32. [Jerusalem Bible]

§ 138.1 Preparing for the Last Supper.

(Bethany to Jerusalem. Thursday afternoon – and after sunset: beginning of Friday.)

MATTHEW 26:17 – 29 and MARK 14:12 – 16 and LUKE 22:7 – 13

Preparation for the Passover

Now the Azymes – the Feast of Unleavened Bread – came around, and on the first day,* on which the sacrificial Passover victim had to be slaughtered, Jesus sendeth *for* two of His disciples, Peter and John, saying *unto them*, “Go and make ready for Us the Passover ceremonies, that We may eat the paschal lamb.”

And His disciples said unto Him, “Where wilt thou that we make ready that Thou mayest eat the Passover?”†

And He, and saith unto them, “Behold! Go! *and* when ye are entered in to the city, there shall meet you *such* a man bearing a pitcher of water: ‘follow him’; and where into he goeth, goeth, and say to the Goodman of the house, ‘The Lord sayeth unto thee, My appointed time is near; where is My guest-chamber? where I shall eat the Passover with My disciples?’ And he will himself shew you a large upper room furnished (with couches) *and* ready: and there make ready for Us.”

And the disciples went forth and did as Jesus appointed them; and came into the city, and found as He had said unto them: and they made ready the paschal lamb.

The Paschal Meal – Jesus Washes the Disciple’s Feet

(Thursday evening of the beginning of Friday.)

JOHN 13:1 - 20

§ 138.2 Institution of the Last Supper *Together* with the Disciples.

(Jerusalem. Thursday evening – before the crucifixion.)

MATTHEW 26:20 – 29 and MARK 14:17 – 25 and LUKE 22:14 – 23

JOHN 13:21 – 30 & 1 CORINTHIANS 11:23 – 26

The Lord’s Supper instituted – the treachery of Judas foretold

* Unleavened bread was normally to be eaten during the seven days which followed the Passover supper; here the writer appears to mean the first day of the whole Passover celebration. [Jerusalem Bible]

† Cf., EXODUS 12:17 – 20. “Therefore guard these days of unfermented bread, for on these days I led out your armies from the land of the Mitzeraim with power, consequently keep this period as an everlasting institution in your generations: beginning at the fourteenth day of the month at the dusk to eat unfermented bread, until the twenty-first day of the month at dusk. During seven days ferment shall not be brought into your house; for everyone eating of fermented bread, that person shall be excommunicated from the families of Israel, whether a foreigner or a native of the country. You shall not eat of any in your dwellings. You shall eat biscuits. ”

When it was evening and the hour was come, Jesus cometh at the proper time, and the Twelve apostles *were* with Him. And as they reclined together and were eating, Jesus said unto them,* “**“Amen!”** I solemnly say unto you, ‘Indeed! **‘the one’** of you must betray Me, *even he that eateth with Me.*”

And they began to question among themselves, inquiring which of them it was that should do this thing. And they were exceeding sorrowful, much distressed, and began to say unto Him – every one, one after another, “Is it I, Lord?” and **‘the one’** said, “**Not I, surely?**”

And He answered, and said unto them, “**It is ‘the one’** of the Twelve! Behold, the hand of him that betrayeth Me is on the table, he that dippeth his hand with Me in the dish, and the same shall nevertheless betray Me! For the Son of Man indeed goeth to His fate as it hath been determined, even as it is written of Him in Scripture: but woe! alas for that man through whom the Son of Man is betrayed! good were it for him if he had not been born.”

And Judas, *the traitor* which betrayed Him, answered saying, “**Surely You don’t mean me, Jesus? – ‘I am not the one!’**”

He saith unto him, “Thou hast said *it*. With a deep longing desire I have earnestly longed to eat this Passover with you before I suffer death: for I say unto you, ‘I will never eat it until it be fulfilled in the Kingdom of God.’”

Then He received a cup[†] of wine, and when He had given God thanks, He said, “Take this, and divide it among yourselves: for I say unto you, ‘From this moment henceforth I will not drink of the fruit of the vine,[‡] until the Kingdom of God shall come.’”

The mysterious words which were remembered later – the institution of the Holy Eucharist

And as they were eating, Jesus took some bread, and blessed, and brake it; and He gave it to the disciples, saying, “**This is My body which is given for you: take it! and eat it; this do for a commemoration in remembrance of Me.**”[§] And He took the cup in like manner after supper, and when He had given thanks, He gave to them: and they all drank from it. And He said unto them, “**Drink ye all of it;*** for this is My Blood, *even that*

* Cf., PSALM 41:9. “[] ‘He is loaded with crimes, - When he falls he will not rise again!’”

† Luke distinguishes the Passover and the cup of vv. 15 – 18 from the bread and the cup of vv. 19, 20.

[Jerusalem Bible]

‡ FF NOTE. – It should be noted that no fermented wine might be used by the Hebrews during the Passover Week.

§ Cf., 1 CORINTHIANS 11:23 – 25. “[] – that the Lord Jesus on the night in which He was betrayed, took a loaf of bread, and having given thanks, broke it, and said, ‘This is My body, which is for you: do this in remembrance of Me.’ And in like manner, after supper, He took the cup, and said, ‘**This cup is the New Settlement in My Blood: do this, as often as you drink it, in remembrance of Me.**’” This sacrifice and sacrament is to be continued in ‘the church,’ to the end of the world, to shew forth the mortal death of Christ, until He returneth - *quick becometh*. (See, REVELATIONS 22:7, 12, 20. “[] I it Am quick become.”) But this commemoration, or remembrance, is by no means inconsistent with the real presence of His ‘body and blood,’ under these sacramental veils, which represent His mortal death; on the contrary, it is the manner that He Himself hath commanded, of commemorating and celebrating His mortal death, by offering in sacrifice, and receiving in the sacrament, that ‘body and blood’ by which we were redeemed. [Douay]

** **Drink ye all of this.** This was spoken to the *twelve* apostles; who were the ‘all’ then present: it in no ways follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice; any more than *that* all the faithful are commanded to consecrate, offer and administer the

which is poured out for your sakes, a new testament of God's covenant, which is shed for many unto remission of sins!*" (But I say unto you, 'Verily, I will no more drink of the fruit of the vine,† until the day when I drink it *fresh* with you in My Father's kingdom.')"‡

§ 138.3 The Old Settlement Replaced by the New- The Question of Presidency.

(Jerusalem. Evening before the crucifixion.)

LUKE 22:24 – 30

The disciples again contend about 'who is greatest'? – Jesus again teaches humility

And there arose a contention among them, a jealous dispute as to which of them should be accounted the greater.

And He said unto them, "Ye know that the kings of the heathen Gentiles have lordship over their people; and the great ones exercising authority over them are called Benefactors *of the people*. But ye *shall not be* so: but rather, he that is greater among you, let him become as the youngest; and he that is chief, as he that doth serve. For whether is greater, 'the one' that sitteth at the table, or he that serveth the meal? surely, it is 'the one' that sitteth at the table? but I am in the midst of you as 'the One' that serveth. Whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."§

The reward promised to the apostles

And Jesus said unto them, "Verily I say unto you, that 'ye are they which have continued with Me, true through all My trials and temptations'; and so I appoint unto you

sacrament; because Christ upon this same occasion, and at the same time, bid the apostles to do so; in these words, St. Luke 22:19, "**Do this for a commemoration of Me.**" [Douay]

* **Blood of the New Testament.** As the old testament was dedicated with *the blood of victims*, by Moses, in these words: HEBREWS 9:20; "*This is the blood of the testament, which God hath enjoined to you.*" – so here is the dedication and institution of the new testament, in *the BLOOD OF CHRIST*, here mystically shed by these words: "*This is the blood of the testament, &c.*" [Douay] In regard to the words of the consecration of the cup, Matthew and Mark follow one formula, whereas Luke and Paul follow another. The meaning, however, is substantially the same. "*Which shall be shed for you*": in the Vulgate, whereas the present, "*Which is being shed for you ...*" is found in the Greek. [Confraternity] Refer to § 78.1 Discourse on Standards of Greatness: The Messiah's Little Ones – A Lesson in Meekness. See, MATTHEW 18:1 and MARK 9:33 – 34 and LUKE 9:46.

† **Fruit of the vine.** These words, by the account of St. Luke 22:18, were not spoken of the sacramental cup, but of the wine that was drunk with the paschal lamb. *Though* the sacramental cup might also be called *the fruit of the vine*, because it was consecrated from wine, and retains the likeness, and all the accidents or qualities of wine. [Douay]

‡ Jesus twice asserts that this is His last Passover with them on earth, and points out that it will have its perfect fulfillment in the 'Church Triumphant' in heaven. [Confraternity]

§ Cf., MATTHEW 20:25 – 28 and MARK 10:42 – 45. (See, § 120 Teachings on the Standards of Greatness: Ambitious Disciples – A Mother's Request.) Refer to § 78.1 Discourse on Standards of Greatness: The Messiah's Little Ones – A Lesson in Meekness. See, MATTHEW 18:4 and MARK 9:35 and LUKE 9:48. As well, refer to § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned. See, MATTHEW 23:11.

a kingdom, even as My Father appointed unto Me a kingdom, that ye may eat, and drink at My table, in My Kingdom: and in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the Twelve tribes of Israel.”

Farewell Discourse to the Disciples

(Jerusalem. Evening before the crucifixion.)

JOHN 14:1 – 16:33

The Lord’s Prayer

(Jerusalem. Night before the crucifixion.)

JOHN 17:1 – 26

§ 139 Withdrawl to the Mount of Olives: Peter’s Denial and Repentance Foretold.

(Jerusalem. Evening before the crucifixion.)

MATTHEW 26:30 – 35 and MARK 14:26 – 31 and LUKE 22:31 – 38

JOHN 13:31 - 38

And when they had sung the psalms of praise which end the Passover supper, He came out; and the disciples also, following Him.* Then saith Jesus unto them, “**All ye shall lose faith in Me this night, scandalized,† and caused to stumble in shame because of Me, brought down and falls away this night: for it is written,**

**‘I WILL SMITE THE SHEPHERD,
AND THE SHEEP OF HIS FLOCK SHALL BE SCATTERED ABROAD.’‡**

But, howbeit after I am raised up, fully resurrected – alive again! I will go before you into Galilee and you shall find Me there.

Peter’s bold words – Jesus reply: a personal warning to Simon

* Cf., LUKE 22:39. (See, § 140 At the Place Named Gethsemane.)

† ***Scandalized in Me, &c.*** “Forasmuch as My being apprehended shall make you all run away and forsake Me.” [Douay]

‡ Cf., ZECHARIAH 13:7. ***The Song of ‘the Sword’***: “Awake! ‘O Sword!’ arise against My Shepherd! against My associate – the man who is My Companion!” says the LORD OF HOSTS. “Strike the Shepherd that ‘the sheep’ may be dispersed, and I Will turn My Hand against ‘the little ones’.” When the shepherd is killed, the sheep are scattered. In Matthew 26:31 the Evangelist quotes from this verse, in somewhat different form, the words, ‘I will smite the shepherd, and the sheep of the flock will be scattered’, as said by Christ shortly before His arrest in the Garden of Olives and the flight of the Apostles. [Confraternity]

“Simon! Simon, behold! Satan obtained you by asking to have you, that you might be sifted as wheat: * but I made supplication in prayer for thee † that thy faith fails not: and do thou, when once thou hast recovered and turned back again to Me, you must stablish My brethren.”

But Peter, however, said unto Him, “Lord, although all *men* shall be ashamed because of thee, yet *will* not I be offended: with Thee I am ready to go both to prison and to death.”

And Jesus saith unto him, “Verily, I solemnly say unto you indeed, *that* ‘thou to-day, *even* this very night, before the cock crow twice, ‡ thou shalt deny *Me*! thrice! *even* that thou knowest *Me*.’”

But Peter spake exceeding vehemently, and saith unto Him, “Even if I must die with Thee, yet I will not deny Thee.” And in like manner also said all the disciples.

Jesus tells His disciples that the time of crisis has arrived – the impending doom of Christ

And He said unto them, “When I sent you forth barefoot without purse and wallet, nor shoes, did ye lack anything?” §

‘Nothing’ was their reply.

And He said unto them, “But it is different now; whoever hath a purse, let him take it with him, and likewise a wallet: and he that hath none let him sell his cloke, and buy a sword. ** For I say unto you, *that* ‘this which was written in Scripture must be completed in Me: THAT HE WAS ALSO RECKONED A CRIMINAL AMONG THE OUTLAWS’: †† for indeed, what has been written about Me will *also* end in fulfillment.”

And they said, ‘Lord, behold! here are two swords.’ ‡‡

Thus He saith unto them, “*It is enough.*”

§ 140 The Agony of the Son of Man in the Garden of Gethsemane.

* The Greek word for *you* here is plural; following, it is singular. [RSV]

† Just as Jesus prays for Peter and thus strengthens him in faith, so Peter is to strengthen all the Apostles and faithful. Cf., Peter’s Confession: MATTHEW 16: 15, 16. “Jesus said to His disciples, ‘*But who do you say that I Am?*’ Simon Peter answered and said, ‘Thou art the Christ, the Son of the LIVING GOD.’” And cf., The Primacy of Peter: JOHN 21:15 – 17. “When, therefore they had breakfasted, Jesus said to Simon Peter, ‘*Simon, son of John, dost thou love Me more than these do?*’ He said to Jesus, ‘Yes, Lord, Thou Knowest *that* I love Thee.’ Jesus said to him, ‘*Feed My lambs.*’ Jesus said to him a second time, ‘*Simon, son of John, dost thou love Me more than these do?*’ He said to Jesus, ‘Yes, Lord, Thou Knowest *that* I love Thee.’ Jesus said to him, ‘*Feed My lambs.*’ A third time Jesus said to him, ‘*Simon, son of John, dost thou love Me more than these do?*’ Peter was grieved because Jesus said to him for the third time, ‘*Dost thou love Me?*’ and he said to Him, ‘Lord, Thou Knowest all things, Thou Knowest *that* I love Thee. Jesus said to him, ‘*Feed My sheep.*’” [Confraternity]

‡ The Roman bugle, called in Latin, ‘Gallus’ *i.e.*, ‘The Cock,’ or, ‘The Crower.’ It was a Roman army bugle for signaling the relief of the Guard. *Infra* § 142.3 The Perfidy of Peter.

§ *Supra* § 56 Discourse on the Mission of the Twelve Disciples.

** The Apostles must be prepared through spiritual weapons to meet all sorts of dangers, trials and hardships. [Confraternity]

†† Cf., ISAIAH 53:12. *Douay* “Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and hath borne the sins of many, and hath prayed for the transgressors.”

‡‡ *Supra* § 120 Teachings on the Standards of Greatness: Ambitious Disciples – A Mother’s Request.

(A garden in between the Kidron brook and the Mount of Olives. Late at night.)

MATTHEW 26:36 – 46 and MARK 14:32 – 42 and LUKE 22:39 – 46
JOHN 18:1

The last desperate prayer on the Mount of Olives

And then when they had sung a hymn, Jesus went as His usual custom was, unto the Mount of Olives; and the disciples followed Him.*

And then Jesus cometh with them unto an enclosed place – an olive grove which was named Gethsemane:† and He saith unto His disciples, “**Sit ye down here, while I go over yonder and pray; and pray that ye enter not into temptation.**” And He taketh with Him Peter and the two sons of Zebedee, James and John, and began to be greatly anguished, saddened sore and exceedingly troubled. And then He saith unto them, “**My Soul is exceeding sorrowful, overwhelmed with horror, even crushed unto the point of death: abide ye here, and watch with Me.**”‡

And He went forward a little, parted from them about a stone’s cast; and He kneeled down, and fell on His face to the ground, and prayed that, if it were possible, the hour might pass away from Him. And He said, “**Abba! O My Father, if all things are possible unto Thy willing, removes this cup from Me: howbeit not My will, but what Thou wilt be done.**”

[[And there appeared unto Him an angel from heaven, strengthening Him. And being in anguished of spirit, He prayed all the more earnestly: and His sweat became as if it were great drops of blood falling down upon the ground.]]

Jesus finds the disciples sleeping

And then rising up from His prayer, He returneth unto the three disciples, and findeth them sleeping, exhausted through sheer sorrow, and He saith unto Peter, “**Simon? sleepest thou? couldst thou not watch with Me one hour? Watch thee; keep awake! and pray that ye enter not into temptation: the spirit is willing enough, but the flesh is weak.**”

And again, for a second time, going away, He prayed, saying, “**O My Father, if this cannot pass away, except I drink it, Thy Will Be Done.**”

And He came again and found them sleeping, for their eyes were heavy; and they wist not what to answer Him. And He left them again, and went away and prayed a third time, saying again the same words. Then cometh He to the disciples, and saith unto them, “**Sleep on now, and take your rest: it is enough; the moment is at hand; behold! the**

* Refer to § 139 Withdrawl to the Mount of Olives: Peter. See, MATTHEW 26:30 and MARK 14:26.

† **Gethsemani**; *ABU Gethsemane* (Geth·sem’a·ne) [an oil press]. Probably a garden of olive trees equipped with a press for squeezing oil from olives. Gethsemane was *traditionally* located E of Jerusalem, across the Kidron valley (JOHN 18:1), on or near the Mount of Olives. (LUKE 22:39) Here Jesus Christ often met with His disciples. (JOHN 18:2) On Passover night of 33 C.E., He, with His faithful disciples, retired to the garden to pray.

The exact location of the garden of Gethsemane cannot be determined, because (according to the testimony of Josephus) all the trees around Jerusalem were cut down during the Roman siege in 70 C.E. (*Wars on the Jews*, Book V, Chap. XII, par.4)

‡ Cf., PSALM 42:6. “Why are you bowed down, O my soul? And why in trembling grief for me? I still possess my trust in God, And thank Him for His help.”

Son of Man is betrayed unto the power of sinners. Arise, let us be going: behold, ‘*the one*’ that betrayeth Me is at hand.”

§ 141 The Betrayal and Arrest of Jesus *forsaken*.

(Gethsemane. Friday, several hours before dawn.)

MATTHEW 26:47 – 56 and MARK 14:43 – 52 and LUKE 22:47 – 53

JOHN 18:2 – 11

The mob arrives and Judas betrays

The kiss of Judas

And straightway, while Jesus yet spake, lo! cometh he that was called Judas, ‘*the one*’ of the Twelve, and behold! he was before a great multitude with swords and staves, from the chief priests and elders of the Jewish people. Now he that betrayed Him had given them a sign, saying, ‘Whomsoever I shall kiss – that is ‘*the One*’; take Him, and lead Him away safely.’ And straightway the traitor drew near unto Jesus to kiss Him,* and embraced Him with a great show of friendliness, exclaiming, “Hail, Jesus!” – and kissed Him much. And Jesus said unto him, “Friend Judas, betrayest thou the Son of Man with a kiss? *do that for which purpose ‘thou art come’.*” Then they accordingly came and laid hands on Jesus, and took Him in charge.

Peter draws his sword

And when they that were about Him saw what would follow, they said, “Lord! shall we smite with the sword?” And behold, certain one of them, Simon Peter, that stood by Jesus, therefore, having a sword, stretched out his hand, and drew his sword and smote the slave of the high priest, and struck off his right ear. Now the servants name was Malchus.†

But Jesus answered and said, “Suffer ye thus far.” And He touched his ear to its place and restored it whole again.

Then saith Jesus unto him, “Put back again ‘thy sword’ into its place: *for ‘all they that take the sword shall perish by the sword.’* Or thinkest thou *that* I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?”

Jesus speaks

And *in that hour* Jesus said unto the chief priests, and officers of the Temple guard, and elders of the Jewish people, the crowding multitudes which were come out against Him: “Are ye come out, as against a dangerous brigand, with swords and *with* staves to seize Me? When I was daily with you in the Temple teaching, ye stretched not

* This is still the traditional greeting among men in mid-eastern lands. [Living Bible]

† JOHN 18:10.

forth your hands against Me: but *this is done* that the Scriptures of the prophets might be fulfilled: this is your hour, and the power of darkness reigns.”

And then all the disciples left Him, and fled. And *a certain young man* followed with Him, having a linen cloth cast about him, over *his naked body*: and they lay hold of him; but he left the linen cloth, and fled stark naked.

CHAPTER XXIII

JUDICIAL TRIALS AND CRUCIFIXION OF JESUS

First Stage of the Jewish Mock-Trial – Examination by Annas

(Friday before dawn.)

JOHN 18:12 – 14, 19 - 23

§§ 142 The Second Stage of the Jewish Mock-Trial *before* the Jewish Authorities

§ 142.1 *Before Caiaphas and the Sanhedrin.*

(Palace of Caiaphas. Friday.)

MATTHEW 26:57 – 68 and MARK 14:53 – 72 and LUKE 22:54, 55; 66 – 71

JOHN 18:24

Jesus is arrested: Peter follows ...

And as soon as the day broke, those that had seized Jesus led *Him* away to the house of Caiaphas the high priest: and there came with Him all the chief priests and the elders of the Jewish people and the Teachers of the Torah, gathering together into the high priest's house. But Peter followed Him afar off at a distance, even within, into the court of the high priest. And when the officers had kindled a fire in the middle of the courtyard, and had sat down together, he sat in their midst, warming himself in the blaze *of the fire*, to see the end.

Jesus brought before the Sanhedrin – the Council of the High Priesthood

Now the chief priests and the whole of the Sanhedrin sought allegations of false witnesses against Jesus that they might sentence Him to death; and they found it not. For many stood up and bear false witness against Jesus, but their witness statements agreed not together. But afterward there certain two came forward, and bear false witness

against Him, alleging, “We heard him say, ‘I will destroy this Temple sanctuary of God,* which is made with human hands, and in three days I will build another made without human hands!’” Yet not even on this did their contradictory witness agree together.†

Jesus claims to be ‘The CHRIST’

And then the high priest stood up in his place, further questioning Jesus, saying, “Answerest thou nothing? what is this evidence which these witnesses testify and prefer against thee?”

But Jesus held His peace and answered nothing. Again the high priest questioned Him, and saith unto Him, “I adjure thee by the living god, that thou tell us by oath whether thou be ‘the christ’? art thou the messiah? the blessed son of the one true god? seated at the right hand of the power of god, and coming with the clouds of heaven?”

And Jesus saith unto him, “**Thou hast said *it* because I *it* Am: nevertheless I say unto you, ‘Henceforth ye shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING ON THE CLOUDS OF HEAVEN.’”‡**

Jesus charged with blasphemy

And then the high priest rent His garments, saying, “He hath spoken blasphemy! What further need have we of witnesses? behold! ye have heard the blasphemy from his *own* mouth: what think ye? what verdict?”

And their judgment was unanimous; they all answered, and condemned Him to be liable to death.§

* As in MATTHEW 23:35. “[] that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the temple.” (Refer to § 132 Discourse in Condemnation of the Pharisees and the Jewish Nation: The Scribes Condemned.) And cf., MATTHEW 27:5. “... he cast down the *thirty* pieces of silver into the sanctuary, and departed, and went away and hanged himself.” (Refer to § 143.2 The Trial Before the Roman Authorities: The Conscious-Stricken Judas.)

† *Champrothieu*, a vagabond in the Victor Hugo novel “*Les Misérables*,” is mistakenly accused of being the convict Jean val Jean and taken for trial in the Arras Superior Court after supposedly stealing a fruit-laden bough from an apple tree, and being positively identified by Inspector Javert, and three of his former companions in infamy, the convicts Brevet, Chenildieu, and Cochapaille. Now, when a prisoner becomes a witness for the court he is paid twenty-five sous a day. He eats well and he is released from hard labour for the duration of the trial. A thousand prisoners would swear the dim-witted Champrothieu to be Jean val Jean and justice would have nothing to do with it.

“The unhappy man turned to the spectators and the judges with a smile which still rends the hearts of all who saw it whenever they think of it. It was a smile of triumph; it was also a smile of despair. ‘You see plainly,’ he said, ‘*that* I am Jean val Jean.’”

Victor Hugo, “*Les Misérables*,” Vol. 1, Bk. Seventh, Ch. 11

‡ Cf. DANIEL 7:13. “I continued watching, in the vision of the night, and saw in the clouds of the heavens one who was like a SON OF MAN, who advanced to the SPLENDOR OF TIME, and was introduced to him.” Also cf., PSALM 110:1. “The LORD said to my Prince, ‘Sit on My right hand, Till I place your foes As a stool for your feet.’”

§ MATTHEW 26:55, 56 and MARK 14:63, 64 = LEVITICUS 24:16. “Whatever person curses *his* GOD shall bear *his* sin, and the blasphemer of the name of the EVER-LIVING shall die. You shall kill him; all the Assembly shall stone him. All of the population who blasphemes the NAME, whether native or foreigner, shall die.”

§ 142.2 The Derision of the Son of Man.

MATTHEW 26:57 – 68 and MARK 14:66 – 65 and LUKE 22:63 – 65

Jesus abused

Now then, those who had Jesus in charge ridiculed and mocked Him: they begin to spit in His face and to buffet Him with their fists; and they covered His face with a blindfold: and some smote *Him* with the palms of their hands, saying unto Him, ‘Prophesy unto us, O thou christ: who is he that struck thee?’ And the officers who were in attendance received Him with the strokes of rods: and many other insults they uttered against Him, reviling Him.

§ 142.3 The Perfidy of Peter.

MATTHEW 26:69 – 75 and MARK 14:66 – 72 and LUKE 22:56 – 62

Peter’s denial

And as Peter was without, beneath in the middle of the courtyard, there cometh [the portress that let him in], a certain one of the slave girls of the high priest; and seeing Peter as he sat warming himself in the *blaze of the fire*, she looked steadfastly upon him, gazing, and cometh upon him, the first to put the question to him, saying, “Thou man! also wast with the Galilæan, *even* Jesus the Nazarene.”

But Peter denied it loudly, angrily saying, “I neither know, nor understand: thou, what sayest thou?” and *as* he went out into the fore-court porch, the cock crew.

And, after a little while, and the slave girl who had noticed him *again* began to say to [another maid, *so* that] them which there-by stood [could hear *her* positively affirming that Peter was with Christ – giving occasion to a man of the crowd to renew the charge against Peter, saying], “This man is also *one* of them with Jesus the Nazarene.” But he began to cuss and denied it – again! and he swore an oath, saying, “I am not! I know not the Man.” And after a little while yet again, the interval of about one hour, others in the company of the by-standers [took notice of his being a Galilæan], saying to Peter, “Certainly, of a truth! thou art *one* of them; for thy speech betrayeth thee *thereto*: thou art a Galilæan.” [and were seconded by the kinsman of Malchus, who confidently affirmed *it*, saying, “I have seen thee with him in ‘the garden.’ And this drew on the third denial.]

But Peter began to invoke a curse on himself, swearing, “May God punish me if I am not telling *you* the truth! My friend, I know not this Man of whom ye speak.” And straightway, while he yet spake, the cock crew the second time.* And the Lord turned around and looked straight upon Peter. And Peter called to mind the words that Jesus had said unto him: ‘**Tonight, before the cock crows twice this day, thou shalt deny Me thrice.**’[†] And when he thought thereon, he began to weep bitterly, and he went out.

* Observe here, in order to reconcile the four Evangelists, that divers persons concurred in charging Peter with being Christ’s disciple; till at length they brought him to deny our Lord thrice ... [Douay]

[†] *Supra* § 139 Withdrawl to the Mount of Olives: Peter’s Denial and Repentance Foretold.

§§ 143 The Trial before Roman Authorities

MATTHEW 27:11 – 31 and MARK 15:2 – 20 and LUKE 23:1 – 25

§ 143.1 Third Stage of the Jewish Mock-Trial

(Jerusalem. Friday after dawn.)

MATTHEW 27:1, 2 and MARK 15:1 and LUKE 23:1

JOHN 18:28

Jesus Formally Condemned by the Sanhedrin and Led to Pilate

And now when morning was come, straightway, very early, the chief priests with the elders of the Jewish people and the Teachers of the Torah, in short the whole assemblage of the Sanhedrin, rose up in a body, and held a consultation against Jesus to put Him to death: and when they had bound Him in chains, the whole assembly led Him away, and delivered Him up to Pontius Pilate the *governing* Roman procurator.*

§ 143.2 The Conscience-stricken Judas.

(In the Jewish Temple and outside the wall of Jerusalem. Friday morning.)

MATTHEW 27:3 – 10 and LUKE 23:2

ACTS 1:18, 19

They opened the case against Jesus by saying, ‘We found this pervert subverting our nation, inciting people to revolt, opposing the payment of tribute taxes to Cæsar, and claiming to be Christ the Messiah – King.’

The remorse and suicide of Judas

(Now Judas, which betrayed Him, when he saw that He was condemned, was seized with remorse, and repenting himself, brought back the thirty pieces of silver to the chief priests and the elders of the Jewish people, saying, “I have sinned in that I have betrayed ‘*Innocence’s Righteous Blood*’.”

But they said, ‘What is that to us? see thou *to concern yourself*.’

And he accordingly cast the pieces of silver down into the Temple sanctuary, and departed; and he went away and hanged himself *with a halter*.† And the chief priests

* Upon the deposition of Archelaus in 6 C.E., Judæa became a Roman province governed by a procurator. **Pontius Pilate** was procurator from 26 to 36 C.E. [*Confraternity*] The Jews had to approach the Roman governor for confirmation and execution of any sentence of death. [Jerusalem Bible]

† Epiphanius (*Haer.* 68, c. 7) compares his death to that of Judas the traitor. Socrates (*Hist. Eccl.* I., 38) gives the following account: "Going out of the imperial palace, attended by a crowd of Eusebian partisans like guards, Arius paraded proudly through the midst of the city, attracting the notice of all the people. On approaching the place called Constantine's Forum, where the column of porphyry is erected, a terror, arising from the consciousness of his wickedness, seized him, accompanied by a violent relaxation of the

took up the pieces of silver, counting *thirty*, and said, ‘It is not lawful to put these into our corbanas,* since **it is the price of blood.**’[†] And then they took counsel, and bought with *them* the potter’s field, a cemetery to bury those foreign strangers who might die in Jerusalem. Wherefore that field was called **Akeldama, ‘the Field of Blood’,**[‡] unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, AND I TOOK THE THIRTY PIECES OF SILVER – THE PRICE OF HIM THAT WAS PRICED, WHOM CERTAIN OF THE CHILDREN OF ISRAEL DID PRICE – AND I GAVE THEM FOR THE POTTER’S FIELD, AS THE LORD APPOINTED ME.)[§]

First Stage of the Roman Trial

bowels. He therefore inquired whether there was a convenient place near, and, being directed to the back of Constantine’s Forum, he hastened thither. Soon after, a faintness came over him, and, together with the evacuations, his bowels protruded, followed by a copious hemorrhage, and the descent of the smaller intestines. More over, portions of his spleen and liver were carried off in the effusion of blood, so that he almost immediately died." Sozomen (*H. E.*, II., 30) gives a similar account, and adds, that, for a long period, everybody avoided with horror the spot on which Arias died, until a rich Arian bought the place of the public, and built a house on the site, that there might be no perpetual memorial of his death.

* Greek, *corbanas*, that is, *sacred treasury*: cf. MARK 7:11. “[] ... wherewith thou mightest have been profited by Me is Corban, that is to say, Given to God. **Corbona**: A place in the temple where the Jewish people put in their gifts or offerings. [Douay]

Also, cf., “Do ye not yet understand? How is it that ye do not perceive that I spake not to you concerning bread? but about avoiding the leaven of the Pharisees (and Sadducees).” *Refer to § 69 Concerning the Leaven of the Pharisees. See, MATTHEW 16:11, 12 (and LUKE 12:1. Refer to § 91 Injunctions for the Future of the Disciples: The Necessity of Sincerity.)*

[†] Cf., DEUTERONOMY 23:18, 19. “You shall not make a prostitute of a daughter of Israel. There shall not be a sodomite among the sons of Israel. You shall not bring the wages of a harlot, or the hire of a ruffian to the house of your EVER-LIVING GOD for any vow; for your EVER-LIVING GOD loathes both of them.”

[‡] *ABU A-ke’da-ma* [Aramaic, *field of blood*]. The name applied by the Jews to the plot of land, considered worn out and of little value, worth only the price of a slave, whose purchase resulted from ‘the wages for unrighteousness’ paid to Judas Iscariot for his betrayal of Christ Jesus. (ACTS 1:18, 19. “Judas bought a field, however, with the wages of that wickedness; and, falling there, face downwards, the body burst, and the whole of his viscera fell out. And this was known to all the inhabitants of Jerusalem; so that in their own language, the field was named, Akeldama, that is ‘the Field of Blood.’”) At least since the fourth century C.E. it has been identified as the Hakk-ed-Dumm on the S side of the Valley of Hinnon on the ‘Hill of Evil Counsel,’ which is a level plot of land a short distance up the slope.

The fulfillment of prophecy recorded by Matthew is based on ‘what was spoken through Jeremiah the prophet.’ Jeremiah was at all times placed first in the ‘**Book of the Prophets**’ and this section of the prophecies therefore include not only Jeremiah’s writings but also those of Zechariah. (Cf., *Douay* LUKE 24:44. “And He said to them: These are the things which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the Torah of Moses, and in the prophets, and in the psalms, concerning Me.” (*Refer to § 150 With the Disciples in Jerusalem.*))

[§] Cf., ZECHARIAH 11:12, 13. “Then I said to them, ‘If it is good in your opinion, pay me my wages: - but if not, refuse.’ They therefore weighed my wages – Thirty pieces of silver! But the Lord commanded me to cast into the Treasury, the splendid valuation, at which I was valued by them! – So I took the thirty pieces of silver, and flung them into the House of the EVER-LIVING at the Treasury.”

As well, cf., JEREMIAH 18:1 – 4. “The message that came to Jeremiah from the EVER-LIVING to say: ‘Arise, and go down to the potter’s house, and there I will let you hear My message.’ So I got up and went down to the potter’s house, and saw him making a vessel on his wheel, but he spoiled the article which he was making from the clay by his hand. Then the potter changed it and made another article that it pleased the potter to make.” Also cf., JEREMIAH 32:6 – 15.

§ 143.3 *Jesus is taken Before Pontius Pilate and Herod Antipas.*

(Jerusalem. Early Friday morning.)

MATTHEW 27:11 – 26 and MARK 15:2 – 15 and LUKE 23:3 – 25

JOHN 18:39 – 19:16

Now Jesus stood before Pontius Pilate, the procurator: and Pilate, asked of Him, saying, “Art thou the King of the Judæans?” And Jesus answering saith unto him, “**Thou sayest it so.**”

And when the chief priests and elders of the people began to accuse Him, saying, ‘We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, ‘an anointed king.’’ And Jesus saith ‘nothing’.

And then Pilate asked Him, “Answerest thou ‘nothing’? behold, hearest thou not how many things they prefer in accusation of thee of?” But Jesus ‘no more answered *anything*’; in so much that the procurator, Pontius Pilate, marveled, wondering, greatly astonished.

Jesus sentenced to death

And Pilate said unto the chief priests and the multitudes; “I find no criminal fault in this man.” But they were the more vehement, desperately insisting, “He stirreth up the Jewry, teaching throughout all Judæa, inflaming disaffection, beginning from Galilee and spreading even unto this place.” But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that He was of Herod’s jurisdiction, he reprimanded Him unto Herod, who himself also was at Jerusalem in these days.

Second Stage of the Roman Trial

(Jerusalem. Early Friday morning.)

Jesus before Herod Antipas

Now when Herod saw Jesus, he was exceeding glad; for he had a long time been anxious, desiring to see Him, because he had heard concerning Him; moreover, he hoped to see some miraculous sign from Him done. So he questioned Jesus at length with many words; but Jesus answered him no reply.

And the chief priests and the Teachers of the Torah stood, however, savagely pressing their vehement accusations against Him. So that Herod then despised Him, too, and with his soldiers set Him at nought, contemptuously mocking Him, arraying Him in gorgeous apparel – *the ceremonial dress of a prince*: and Herod sent Jesus back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Third Stage of the Roman Trial

(Friday towards sunrise.)

Jesus again before Pilate

And Pilate called together the chief priests and leading men of the Jews and the Jewish people, and said unto them, “Ye brought unto me this man, as one that perverteth the Jewry: and behold, I, having examined him before you, found no fault in this man touching whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.* I will therefore flog him, and release him.”

Crowds chose Bar-Abbas over Jesus

But there was a general outcry, as one man they shouted, “Away with this *man*, and give us Jesus!” (Now the Roman governor must needs release unto the multitude, at the festival of the Passover Feast, ‘the one’ prisoner whometh-so-ever *that* they shouldst ask thereof of him. And they had then in custody a notable prisoner called Jesus Bar-Abbas, a man of some notoriety *lying* bound with them in prison, which had made a certain seditious insurrection in the city, men who in the insurrection had committed murder, and were cast into prison). And the multitude went up together and began to ask him *to do* as he was wont to do unto them. And Pilate, anxious to release Jesus, appealed to them again, saying, “Whom-so-ever will ye that I release unto you? Jesus Bar-Abbas? or Jesus which is called Christ, the King of the Judæans?” for he perceived perfectly well that it was the malicious envy of the jealous chief priests which had delivered Jesus up to judgment. And while he was sitting on the judgment-seat, wishing to release our Messiah, his wife went unto him, saying, “Have thou nothing to do with that righteous man: for I have suffered many things this day, much troubled in a terrible dream last night, because of him.”

Now the chief priests and the elders of the Jewish people had persuaded the mob that they should demand rather for the release of Barabbas unto them, and destroy Jesus. And Pilate, the governor, for a third time spoke, and said unto them, “Whether of the twain will ye that I release unto you?” And the mob of the Jewry, incited by the chief priests and elders of the Jewish people and the Teachers of the Torah, cried out, answering, “Barabbas.” Pilate saith unto them, “What then shall I do unto Jesus who is called Christ? the King of the Judæans?” And they cried out again; “Crucify him.” And Pilate said unto the mob, “Why? what evil hath this man done? I have found no cause of death in him: I will therefore flog him and release him.”

Pilate washes his hands

But all the Jewish mob was instant with loud voices, and they shouted out exceedingly, howling at the top of their voices, persistently demanding that our Messiah shouldst be crucified: “Crucify him ... crucify him ... crucify him.”

- Unde Malum -

So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took a bowl of water in full view of the mob, washing his hands before *all* the Jewry, and then gave his verdict, “I am innocent of ‘*the blood of this righteous man*’: see ye *to it*.” And all the Jews answered and said, “**His blood be on us, and on our children –**

* The better Greek and some Vulgate manuscripts have, “for he sent *him* back to us.” [*Confraternity*]

now, here, and for ever.^{*} And their voices prevailed.[†] [Thus is ‘all’ self-elected Jewry eternally damned of God: (cf. the parable of ‘*Liberalis and the lazar*’).]

* MATTHEW 27:24 = DEUTERONOMY 21:6 – 9. “And the ancients of the city shall come to the body of the person slain, and shall wash their hands over the heifer that was killed in the valley. And shall say: Our hands did not shed this blood, nor did *our* eyes see it. Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge, in the midst of the people of Israel. And ***the guilt of blood*** shall be taken from them: And thou shalt be free from ***the innocent’s blood*** that was shed, when thou shalt have done what the Lord hath commanded thee.” [Douay]

†

“While all other religions endeavour to explain to the people by symbols the metaphysical significance of life, the religion of the Jews is entirely immanent and furnishes nothing but a mere war-cry in the struggle with other nations.”

Schopenhauer

(“*Parerga and Paralipomena*”, Vol. 1.)

In the often cited article “*Geometry for the Selfish Herd*,” evolutionary biologist W. D. Hamilton said “each individual group member reduces danger to itself by moving as close as possible to the center of the group: thus ‘the herd’ appears to act as a unit in moving together, but its function emerges from the uncoordinated behaviour of self-seeking individuals.” ***The Last Man*** (German: *der Letzte Mensch*) was a term used by Nietzsche to describe the antithesis of the imagined superior being, ***der Übermensch***, (*whose imminent appearance is heralded by Zarathustra*). This *super* ‘Over-man’ may be contrasted to the weak-willed individual, one who is tired in life, takes no risks, seeks only comforts and security: *the Last Man*. Nothing great is possible for *the Last Man*.

Western civilization is moving in the direction of *the Last Man*, an apathetic creature, who has no great passion or commitment, who is unable to dream, who merely exists *for momentary and transitory pleasures, whether real or imagined*. “What is ape to man?” Nietzsche asks, “A laughing-stock or a painful embarrassment. And the last man shall be just that for *der Übermensch*” – the ideal being, strong enough to create his own values and live without the consolation of traditional morality, who recognizes and embraces ‘the notion of change’ as **Ultimate Reality**. (In contrast, ***the Superfluous man*** (Russian: ЛИШНИЙ ЧЕЛОВЕК), born into the rich and affluent upper class, is self-destructive of Nature, and disregards social values and the standards of time – *a man despicably filled with ennui and self-loathing*.)

The German prefix of *über* can have connotations of superiority, transcendence, excessiveness, or intensity, depending on the words to which it is appended; *mensch* refers to all the members of the human species. The adjective *Übermenschliches* means superhuman, in the sense of beyond human strength or out of proportion to humanity. Nietzsche introduces the concept of ***der Übermensch*** in contrast to the other-worldliness of Christianity – a type of supreme achievement combining ruthless warrior pride and artistic brilliance: Zarathustra proclaims *der Übermensch* – the ultra-aristocratic Machiavellian bogeyman of the modern Western middle-class and its pseudo-Christian egalitarian value system – to be the meaning of the earth and admonishes us to ignore those who promise other-worldly hopes ... prompted by a dissatisfaction with life that causes one to create another world in which one’s own life’s tormentors are *themselves* tormented. *Der Übermensch* is not driven into other worlds away from this one: i.e., the Christian escape required by ‘***the Invention of the Eternal Soul***’ which is separate from the body and survives death’s mortification of the flesh – *der Übermensch* interprets the ‘*the Eternal Soul*’ simply as an aspect of the body. Truth and Nature are inventions by means of which men escape from this world: *der Übermensch* is also free from these failings. Nietzsche remedied a ‘re-evaluation of morals’ correcting the inconsistencies of *both* the old Judeo-Christian ‘slave morality’ – modern societies’ more imminent danger – of equality and servitude and the ‘master morality’, which values personal excellence over forced compassion and creative acts of the herd instinct, to adopt a new code – the reversal of the value system of the elite social class due to the oppressed class’ resentment of ‘*the master race*’. Sin is not the damning act of a person with no regard for Salvation, nor *that* which plummets a society into decadence and decline, but the *signifier* of a soul already in demise. Virtue, likewise, is not to act according to ‘what is commanded’, but to contribute to all that betters *a human soul*.

Zarathustra ties *der Übermensch* to ‘***the death of God***’ – the ultimate expression of other-worldly values and instincts that gave birth to those values. God is no longer capable as acting as any moral code or

teleology – an inherent end purpose of final cause *for all that exists, whether or not an extrinsic or intrinsic finality*. The time has come when serious human beings can no longer believe in God, however – the idea of God can no longer provide values; and, with the sole source of values no longer capable of providing *those* values, there is a real danger of nihilism: “the situation which obtains when **everything is permitted** – all ideas described as true or valuable are rejected by the nihilist as impossible in Desire ... *to destroy meaning, knowledge, and value.*” [Nihilism (from the Latin *nihil*, nothing) argues that existence is without objective meaning, purpose, or intrinsic value. The term Nihilism is sometimes used synonymously with ‘anomie’ – a condition of malaise in individuals, characterized by an absence or diminution of standards or values; the word comes from Greek, *namely* the prefix *a-* (‘without’), and *nomos* (‘law’): *the Greeks distinguished between **nomos** (νόμος, ‘law’) and **arché** (ἀρχή, ‘starting rule, axiom, principle’) – denoting a general mood of despair at the pointlessness of existence. Nihilism differs from skepticism in that skepticism allows for the possibility of religion, but demands empirical evidence – research that basis its findings on direct or indirect observation as its test of reality – for religious claims. Additionally, skepticism does not necessarily come to any conclusions about ‘**the reality of moral concepts**’ about the meaning of existence without knowable truth. Nietzsche defined nihilism as “apathy towards life and a poisoning of the human soul” – and he opposed it vehemently. To Nietzsche it was irrational *because the human soul thrives on value* ... in a sense it was like suicide and mass murder *all at once.*]*

Nietzsche’s deep concern with ‘*nihilism*’ was part of his intense reaction to Schopenhauer’s doctrine of ‘*the denial of the will*’, described by Nietzsche as “the will to nothingness”: For Schopenhauer, **der Wille zum Leben**, “the Will-to-Life”, the inherent force driving man to live and reproduce is intertwined with a strong wish or craving to Desire; *it is* the inner content and driving-force of the world, with an ontological primacy over the Intellect; in other words, Desire is understood to be prior to Thought, and, in a parallel sense, Will is said to be prior to Being. Schopenhauer proposed *that* humans living in ‘the realm of objects’ are living in ‘the realm of Desire’, and are *thus* eternally tormented by that Desire. More-so, his understanding of Love conceived of an immensely powerful force lying unseen within *man’s* Psyche and dramatically shaping the world. He is quoted, “*The ultimate aim of all love ... is more important than all other aims in man’s life; and therefore it is quite worthy of the profound seriousness with which everyone pursues it. What is decided by it is nothing less the composition of the next generation &c.*” [Similar to notions of *purushartha* (in Vedanta Hinduism): the canonical four ends or aim of human life; *kāma*, sexual fulfillment, sensual pleasure or love; *artha*, wealth and prosperity; *dharma*, righteousness of morality – encompassing *ahimsa* (non-violence), *sathyā* (truth), and other virtues *in* a holistic approach to the satisfaction of a person’s physical, mental, emotional and psychic, and spiritual needs. And the fourth goal, *moksha*, liberation from *samsara* – the cycle of reincarnation: Ignorance of **one’s true self** leads to ego-consciousness of the body and the phenomenal world, grounding one in Desire and the perpetual chain of karma and reincarnation – the soul in eternal bondage with a mundane cyclic existence, full of temporal suffering and misery and, hence, considered as undesirable and worthy of renunciation – a transcendence of phenomenal being achieved by stilling all passions to achieve perfect peace – **the fundamental Nature**: Liberation, rather than being a reward for good deeds achieved after death, is a desireless state dissolving one’s eternal identity and the final release of one’s worldly conception of self.]

Nietzsche introduced his concept of “**Der Wille zur Macht**” (‘Will to Power’) in “*Der Antichrist*” (originally written in 1889 and published in 1895): “What is good? – all that heightens the feeling of power, the ‘will to power’, power itself in man. What is bad? – all that proceeds from weakness. What is happiness? – the feeling that power *increases* – that a resistance is overcome.” “The weak and ill-constituted shall perish: first principle of our philanthropy. And one shall help them to do so. What is more harmful than any vice? – active sympathy for the ill-constituted and weak ... Christianity”: this is an example of Nietzsche’s reaction to Schopenhauer, who based all morality on Christianity. He went on to say that mankind, out of fear, has bred a weak, sick type of human, and blamed Christianity for demonizing strong, higher humans. He asserted *that* “all the values in which mankind at present summarizes as its highest desiderata are *decadence values*”:

“[Jesus Christ] that holy anarchist who roused up the people at the bottom, the outcasts and ‘sinners’, the *chandalas* – *is an opprobrious term, a derogatory expletive reserved for a despised group of mean peoples in northern India* – within Judaism, to

opposition against the dominant order ... was a political criminal. [] That is what brought him to the cross ... where he died of his own guilt."

Nietzsche, "*Der Antichrist*" (§ 27)

In § 40, he says, "Jesus wanted his death on the cross to be an example of how a person can be free from resentment, revenge, and rebellion. The disciples, however, wanted revenge against the Jewish ruling class and high priests who had delivered him to Pilate. They elevated Jesus into being the Messiah and Son of God and promised future judgment and punishment in the kingdom of God." – *in opposition to Jesus' doctrine*. And, in § 42, "Paul used the promise of life after death as a way to seize tyrannical power over the masses of the lower class people." – Compare modern televangelists or Rev. *father* Jim Jones, or, "*the final prophet*, David Koresh. "This changed Christianity from a peace movement that achieves actual happiness into a religion whose final judgment offers possible resurrection and eternal life": "the meaning of life is *that* 'there is no meaning to present life'" – one lives for immortal life after death. The **Laws of Nature** are broken *for the salvation of everyone – all the scum and refuse of mankind*. (§ 43)

"... *das Wort Idiot*."

According to Nietzsche (§ 44), "in Christianity, is the art of holy lying, the whole of Judaism ... attains its ultimate perfection." "The Christian is only a Jew of 'more liberal' persuasion." (§ 46): "A rebel of the lowest instincts against everything privileged." (§ 47): "The Christian God is harmful and a crime against life. 'The God that Paul created is a negation of God.'" (§ 50): "Belief is 'a sign of decadence, of a broken 'will to live' ...'". And (§ 51): "One is not converted to Christianity – one must be sufficiently sick for it." And, (§ 49): "Sinful, suffering humans believe in supernatural agents. Such sinners are dependent on the priests for salvation, redemption, and forgiveness – 'the priest rules through *the Invention of Sin*.'"

Contradicting **the human experience** of reason and morals, the Bible (and the Q'uran, *as well*) does not present *as such* **a revelation**; it is 'not an essential truth' of a wise and good Creator and the immortality of the soul; it is 'a doctrinal compendium, a catechism, serving *selfish ambition* in promoting an unintelligible and incredible conscious fraud *and enthusiasm* ... "the ultimate fate of an expanding universe is determined by whether Ω is greater than, less than, or equal to 1." [*Infer*]

a priori scientia a posteriori

Now Mark: The Celtic-Hyperborean shall not succumb to the inevitable miscegenation of ***the apocalyptic pollution of the blood*** which is caused by the master-slave morality, or immorality, of the economic turmoil of nations. Neither do we have emptiness and uncertainty, *not* having lost our notion of alienation; *nor* feeling separated and discontent with society, sensing *any* moral breakdown *or*, in the face of social institutions, powerlessness and alone in our struggle against the impersonal, dehumanizing nature of **The TECHNOCRACY of the New Leaders of the New World Order** – temporarily unpredictable, death is inevitable: Since, by contemplating a most terrible and corrupting voluptuous melancholy, the aesthetic wretchedness of existence, we have 'willingly' chosen to deaden and mortify ***the joy of life*** in sympathizing with the misery of others – *all* victims of natural selection: (the single primary explanation for adaptive evolution). And, as *such*, **Immortality** is founded upon the essential nature of man and upon the true (and final) purpose of God in creation, and has to *quick become* the highest principle of humankind. Mankind must choose to create the moral structures of civilization with-and-in **Reverence for Life** ("*Ehrfurcht von dem Leben*"); respect for every manifestation of life, "in the course of which humanity will discover *that* the ethical impulse is the highest truth and the highest purposiveness." [Albert Schweitzer, "*Civilization and ethics*" (1923, *Preface*). See also, "*Out of my Life and Thought*," *epilogue*.]

The Spirit, nourished by Hope and conceived of Truth, is greater than 'the force of circumstances' resulting from the contemplation of one's *own* conscious '***will to live***' – *even in the service of every living creature, without disregard for human rights or personal dignity*. **Pure Reason** juxtaposes the repressive nature and gratuitous restrictions imposed by institutions of convention and law (*nomos*) in contrast to the spontaneity and **Freedom of Nature** (*physis*) – Actual Rationality! But since 'pure existence' and 'abstract thought' are not the same, **NECESSITY**, of a must, provides *us* a coherent theory of justifiable truth *that* our mortal nature places limitations on our understanding of that truth: "We cannot *possibly* know anything that

Pilate reluctantly sentences Jesus to Crucifixion

And so, Pilate, afraid of a riot and anxious to content the mob, gave sentence that what they asked for should be done. And he released unto them Bar-Abbas, him that for seditious insurrection and murder had been cast into prison, whom they asked for; but Jesus he scourged* and delivered up to their will to crucify Him.

§ 143.4 Mocked by Military Tormentors.

MATTHEW 27:27 – 31 and MARK 15:16 – 20

And then the soldiers of the procurator took Jesus, and led Him inside to the palace court, the Prætorium, which is the governor's residence, and they gathered unto them the whole cohort. And they stripped Him, and put on Him a scarlet and purple robe. And they plaited a crown of thorns, and they put it on His head, and a reed in His right hand; and they saluted Him, saying, "Hail, King of 'the Jews'!" And they spat on Him, and took the reed and smote Him on His head *and kept striking Him* with it, and they kneeled down before Him. And when they had finished mocking Him, they took off from Him the purple and scarlet robe, and put on Him His garments, and led Him away to crucify Him with nails to the cross.

is universal or infinite such as God, so we cannot know that God exists, since that which transcends time simultaneously transcends human understanding." [Søren Kierkegaard]

Finally, Nietzsche's conception of a voluntary '**Will to Power**' as a psychological principle, *although* applied most frequently to human behaviour, is a more general force, the tenuous equilibrium underlying all **reality** and not just **human nature**; nor does it have a conscious (or unconscious) dynamic – thus making '**it**' more directly analogous to Schopenhauer's '**will to live**' ... *which, devoid of ethics, is subsidiary to the impulses of the stronger life-denying/life-affirming instinct for 'expansion of power' fundamental to 'LIFE' – because 'it is LIVING' and because 'LIFE simply is the Will to Power' – more-so than merely a complex and perfect principle of insatiability and assimilation fused together into the biological adaptation's struggle to survive. – The tragic Law of Existence. The sentient cosmic inner force, acting both in and through animate and inanimate 'sensory'-objects, within the process of self-mastery and self-overcoming quantum invariability in eternal reoccurrence throughout finite plausibility... a phenomenal Freedom of the Will.*

In conclusion, *the Beginning of the Law is "Vae victis!" ("Might makes Right")*; and the judges and administrators of its Justice are *dôrophagoi basilêes* ('gifts eating' *basilêes*), who take gifts and give crooked judgments in return. In his famous parable, Hesiod shows the nightingale in the claws of the hawk, who snaps at her, "Miserable wretch, why do you cry out? One far stronger than you holds you fast and you must go wherever I take you, song-stress as you are. And if I please I will make my meal of you, or let you go." *This said, pointing to the revenging power of God (Zeus), is a warning that 'the community where Justice is being despised will be destroyed.'*

"The law is anything I write on a scrap of paper."

Saddam Hussein, *ruthless dictator*

* The normal prelude to crucifixion. [Jerusalem Bible]

*summum jus be summum injuria**

§§ 144 The Crucifixion.

MATTHEW 27:32 – 56 and MARK 15:21 – 41 and LUKE 23:26 – 49

Subdivision A

§ 144.1 The Daughters of Jerusalem *on the Way to the Cross*.

(Within and without Jerusalem. Friday morning.)

MATTHEW 27:32 and MARK 15:21 and LUKE 23:26 – 32

JOHN 19:17

The way of the cross

And as they came out, leading Jesus away to be crucified, they found a man of Cyrene, (in Africa), passing on his way from the country, Simon by name, the father of Alexander and Rufus:[†] him they compelled to go *with them*, and laid on him the cross, that he might shoulder it after Him.

On the way to Calvary

* “*The greatest right be the greatest wrong*”: King James I published “*Trew Law of Free Monarchies: The Reciproock and mutuall duetie betwixt a free King and his naturall Subiects*” in 1598 – A book of political theory. James saw the divine right of kings as an extension of the apostolic succession: In a speech to parliament (1610), he said: “The state of monarchy is the supremest thing upon earth [] truly, *parens patriae*” – a Roman honorific title meaning “(political) Father of the Nation (or, Fatherland)” bestowed by the Senate upon heroes ... and, later, on Emperors.

George Washington (22 Feb. 1732 – 14 Dec. 1799), Commander of the Continental Army in The American Revolutionary War (1775 - 1783), the first President of the United States of America (1789 - 1797) [] was *often* referred to as “the father of his country”: Cf., Adolf Hitler (20 Ap. 1889 – 30 Ap. 1945, *suicide, Fall of Berlin*), Austrian-born German politician and **Führer** of the Nationalsozialistische Deutsche Arbeiterparti (NSDAP), “NAZI” Dictator of Third Reich (1933 - 1945) ...

In stark contrast, the Constitution of Free India conferred the title of Father of the Nation upon Mahatmas Gandhiji (2 Oct. 1869 – 30 Jan. 1948, *assassinated*): “**Strength**,” Gandhi said, “does not come from physical capacity. It comes from *an indomitable will*.” – The “*irreducible minimum*” of the *Truth Force of Love*. The Assembly of Experts of the Leadership of Iran constitutionally conferred the political and religious Supreme Leadership Authority of the Islamic Republic of Iran upon Ayatollah Uzma (“*Great Sign of God*”) Sayyid (or, *descendant of the Islamic Prophet Mohamet alahu akbar through the sons of his daughter Fatimah Zahra*) Ruhollah “Imam” Kohmeini (24 Sep. 1902 – 3 June 1989, *heart attack* – 22:22 hrs, or 10:22 p.m.) [TIME magazine’s 1979 “Man of the Year”] – beloved cleric of Shi’ite Muslim laity, an unquestioned fanatic, who wrote the most influential document in *modern times* supporting **theocratic rule** – “*Velayat-e faqih*” (“*Islamic Government*”), (first published in 1970), which argued for traditional Islamic government, called *sharia* (“*the way to the source*”), a legal system of jurisprudence which governed the daily aspects of life: The boundaries of Jewish law, too, are determined through the Halakhic process – a comprehensive guide to numerous aspects of human life, corporeal and spiritual.

[†] Alexander and Rufus were doubtless known to the Roman circle in which Mark wrote his gospel. Cf., ROMANS 16:13. [Jerusalem Bible]

And a great multitude of the people now followed *Him*, and mourning women* who beat their breasts, bewailing and lamenting *Him*. But Jesus turning unto them said, “Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in which Womankind shall say, ‘Blessed are the barren, and the wombs that never bare, and the breast that never gave suck.’ Then shall they begin to SAY TO ‘THE MOUNTAINS, ‘FALL UPON US’; AND TO THE HILLS, ‘COVER US’.”† for if men do these things when the wood of the living tree is green, what shall be done when it is seasoned and dry?”

And there were also two others, malefactors, which were led away with Him to be put to death.

Subdivision B

§ 144.2 The Death of Jesus – *Crucified and Reviled.*

(Friday morning from nine o’clock till noon.)

MATTHEW 27:33 – 44 and MARK 15:22 – 32 and LUKE 23:33 – 49

And they bring Him unto the place, called Golgotha, which is, being interpreted, *the Place of a Skull*.‡ And they offered Him wine to drink, mingled with myrrh: but when He had tasted it, He received it not.§ And it was the third hour,** and they crucified Him. And the superscription of His accusation was also written on a signboard nailed over Him in letters of Greek and Latin and Hebrew:

* The Talmud records that noblewomen of Jerusalem used to give soothing drinks to condemned criminals. [Jerusalem Bible]

† LUKE 23:30 = HOSEA 10:8. “[] – they were Israel’s sin; on their Alters the thorns and thistles will grow! And they cry, ‘Hide us Mountains!’ and, ‘Hills on us fall!’”

‡ Gol’go-tha [skull]. The place, outside, although near, the city of Jerusalem, where Jesus Christ was impaled. (MATTHEW 27:33; JOHN 19:17 – 22; HEBREWS 13:12) A road and a garden tomb were nearby. (MATTHEW 27:39 and JOHN 19:41) Golgotha, or ‘Skull Place’ is also called ‘Calvary’ (LUKE 23:33), from the Latin *calvaria* (‘a bare skull’). The ‘Church of the Holy Sepulchre,’ located within the present walls of Jerusalem, stands on the traditional site of Golgotha and Jesus’ tomb. [] Not until the fourth century C.E. was any attempt made to determine the place of Jesus’ impalement and His tomb. Emperor Constantine assigned the task to Bishop Macarius, who decided that Hadrian’s temple of Aphrodite (Venus) had been erected on the site. Constantine therefore ordered the demolition of this temple. A rock-cut tomb, said to have been found below this temple was acclaimed as Jesus’ tomb, and about 280 feet (85 meters) away three ‘crosses’ were supposedly discovered. To one of these, healing powers were attributed, and it was therefore claimed to be Jesus’ cross.

Another location, ‘Gordon’s Calvary,’ situated on a cliff about 250 yards (229 meters) NE of the Damascus Gate, has been suggested as another location. The cliff somewhat resembles a skull. About 100 yards (91 meters) to the W of ‘Gordon’s Calvary’ lies a very large garden, the N end of which is bounded by a hill. A tomb containing only one finished grave is cut out of a huge stone protruding from the side of this hill. It cannot be stated dogmatically that this is the correct location.

§ MATTHEW 27:34 and MARK 15:23 and LUKE 23:36 = PSALM 69:22. “When I hungered, - they opium gave, - When I thirsted, - sharp acid to drink!”

** Fenton has nine o’clock.

“THIS IS IMMANUEL THE KING OF THE JEWS.”

Jesus is crucified with two criminals

And when they had crucified Him with nails to the cross, then are the two malefactors crucified; one on the right hand, and the other on the left.* And thus was fulfilled the Scripture, which says, “HE WAS CATALOGED WITH CRIMINALS.”†

The First Three Hours: Three Sayings

The First of His Sayings from the Cross

And Jesus said, “**Father, forgive them; for they know not what they do.**” And they parted His garments among them, casting lots upon them, what each should take: [to fulfill what was spoken through he prophet, ‘They divide my garments among them, and upon my vesture they cast lots’]:‡ and they sat and watched Him there.§

The crucified Christ is mocked

And they that passed by railed on Him, wagging their heads, scoffing and jeering, saying, “Ha! thou *that* destroyest the Temple sanctuary, and buildest it *up again* in three days, save thyself: if you are the christ of god, his chosen, then come down from the cross.”** In like manner also the chief priests mocked *Him* among themselves, along with the Teachers of the Torah and elders of the Jewish people, sneering, and saying, “He saved others; can he not *now* save himself? He is the king of Israel; let him now come down from the cross, that we may see, and we will believe on him. He trusteth on god; let him deliver him now, if *so* desireth him: for he said, I am the son of god.”

* To press his claim to the English crown, Guillaume I “*le Bâtard*” (c. 1027/8 – 9 Sep. 1087) le Conquérant invaded England (in 1066: the Norman Conquest): Harold Gōdwines suna (c. 1022 – 14 Oct. 1066, Battle of Hastings: “*Bayeux Tapestry*”) is one-of-only-two Kings of England to have died in battle, the other being the last king from the House of York – a branch of the Royal House of Plantagenet: (The War of the Roses – fought between *the White Rose of York* and *the Red Rose of Lancaster*). One of Shakespeare’s most notorious villains, Richard III (2 Oct. 1452 – 22 Aug. 1485) – King of England from 1483 until his death – once spared the lives of all the women, children, and monks after finding a nursing infant suckling breast at the headless-body of a naked woman: he died at the penultimate battle of the War of the Roses – the Battle of Bosworth Field (22 Aug. 1485) – a decisive Lancastrian victory marking the end of the Middle Ages, in England (and the end of the Plantagenet dynasty, which had ruled England since the succession of Henry II “*Curtmantle*” in 1154) – betrayed at a crucial moment when trusted conspirators changed sides: His motto was “*Loyaulte me lie*” (“*Loyalty Binds Me*”): His dying words were: “Traitors, *traitors*, traitors, *traitors* ... † Cf., ISAIAH 53:12. “By His instructions My Servant will make many righteous, For He, Himself carried their sins.”

‡ **To fulfill ... cast lots:** This is omitted in the better Greek and some Vulgate MSS. [*Confraternity*]

§ MATTHEW 27:35 and MARK 15:24 and LUKE 23:34 = PSALM 22:18, 19. “[] They strain and stare at me, Amongst them share my clothes, And for my robe cast dice.”

** MATTHEW 27:39 and MARK 15:29 and LUKE 23:35 = PSALM 22:7, 8. “By men despised, - the people scorn, All seeing laugh and mock, They sneer, and shake the head, ‘He hoped JEHOVAH would relieve, - Now let Him save him if He chose!’”

And the soldiers also mocked Him, coming to Him, offering Him soured wine, and saying, "If thou art the King of the Judæans, save thyself."

Christ's promise to the good Jew

And one of the malefactors which were also hanged on a cross, cast upon Him the same reproach, and railed on Him, saying, "Art not thou the christ? save thyself, and us." But *the Jew* on the right hand of God answered, and rebuking him said, "Dost thou not even fear God? seeing thou art in the same condemnation? And we indeed justly *so*; for we receive the due reward of our bad deeds: but this man hath done nothing amiss. **'Stroke! this was a Divine Man, a Child of God.'**" And he said, **"Jesus, remember me whence Thou comest into Thy Kingdom."**^{*}

The Second of His Sayings from the Cross

And Jesus said unto him, **"Amen, I say unto thee, 'If you feel this, thou art in Paradise with Me already: today – th'art a Child of God.'"**[†]

* **MORAL LIABILITY:** Compare Private Joseph Schultz, a German enlisted man of the 714 Wehrmacht Divisions, who was sent to Yugoslavia shortly after the invasion: under Directive No. 25, Hitler ordered the invasion of Yugoslavia on March 27, 1941: Operation Punishment Fall Strafe. The Independent State of Croatia was created on 17 April 1941, after the Third Reich invaded Yugoslavia [] over-running it in just eleven days.

A short (13 min.) colour 16mm documentary film, based on Joseph Schultz's martyrdom, was produced in Yugoslavia by Predrag Golubovic and Zastava Films: (Blue Ribbon winner, American Film Festival): The village of Orahovica is ablaze, foot-soldiers hurling torches into doorways of buildings ... everything exploding in dense, black smoke; Schultz and seven other marksmen are called by name, and marched over the brow of a hill, to a site where fourteen villages are lined up, leaning back against a giant wall of hay, blindfolded and holding hands: other sources have eight villagers, five men and three women – Communist partisans. The executioners have been positioned parallel to their targets; the command is given, 'Ready!' All but Schultz obey the order ... 'Aim!' A rifle drops [] called on to obey orders, he refuses. The commanding officer indicates that he either follow the given order or join the prisoners who are about to be executed. Schultz refuses yet again; his helmet, buttons, and other insignia, are striped from him and thrown to the ground; and he is sent to join the victims. He walked with quiet dignity to share their fate. Leaning back against the hay with them, those men on either side of him reached out to embrace his hands. There is a moment of silence ... 'Fire!' And Private Joseph Schultz is left standing alone; his comrades are ordered once again to 'Fire' and, after they obey, the commanding officer draws his revolver, and administers the final, decisive shot – the *coup de grâce*. Such was the death of the martyr Joseph Schultz, who died, his blood mingling with the blood of the innocent – an example of *moral liability*. (Later, as he was prepared for burial, a piece of paper was found on his body, containing an excerpt from the First Epistle of St. Paul to the Corinthians: "Love does not delight in injustice (or evil), but rejoices in the truth. It always protects trust, never gives up faith and is always hopeful, and always perseveres – enduring through every circumstance.")

Cf. the last words of Hans Franc, the *only* one of the twenty-four Nazi's on trial at Nuremberg to express remorse: "Conscience does not allow me simply to throw the responsibility simply on minor people ... a thousand years will pass and still Germany's guilt will not have been erased."

† *Paradise*: i.e. the abode of the just souls under the old dispensation, who were waiting in limbo for the *quick becoming* of the Messias to lead them into heaven. [*Confraternity*] *In Paradise*. "That is, in the happy state of rest, joy, and peace everlasting. Christ was pleased, by a special privilege, to reward the faith and confession of the penitent *Jew*, with a full discharge of all his sins, both as to the guilt and the punishment; and to introduce him immediately after death into the happy society of saints, whose *limbo*, that is, the place of their confinement, was now made a *paradise* by our Lord's going thither." [Douay]

The Third of His Sayings from the Cross

(Friday morning from nine o'clock till noon)

JOHN 19:18 - 27

Subdivision C

§ 144.3 The Sequel to the Crucifixion: The Last Words of the Son of Man.

MATTHEW 27:45 – 56 and MARK 15:33 – 41 and LUKE 23:33 – 49

JOHN 19:28 – 30

Three hours of darkness ... and ‘the mortal death of Jesus’

And now, from about midday, when the sixth hour was come, the sun's light failing, there was an eclipsing darkness comes over the whole land until the ninth hour.*

The Fourth of His Sayings from the Cross

And about the ninth hour Jesus cried with a loud voice, “**Eloi! Eloi, læma sabachthani?**”[†] which is, being interpreted, ‘**O My God! My God, why hast Thou forsaken Me?**’[‡] And some of them that stood thereby, when they heard *it*, said, ‘Behold! this shamed man calleth Elijah.’

The Fifth of His Sayings from the Cross

And straightway one of them ran, and took a sponge, and filled *it* with sour vinegar,[§] and put *it* on a reed, and gave Him to drink,^{**} saying, “Let be; let us see whether Elijah cometh to take him down and save him.” And another took a spear and pierced His side, and there came out water and blood.^{††}

The Sixth of His Sayings from the Cross

* From midday to 3 p.m. [Jerusalem Bible]

† Jesus spoke in Aramaic. The onlookers, who spoke Hebrew, Greek, and Latin, misunderstood this first *repeated* word – “Eloi!” – and thought that He was calling for the prophet Elijah.

‡ The words of our Lord in MATTHEW 27:46 and MARK 15:34 were a quotation of PSALM 21(22).” [See **ADDENDUM: Psalter: “The LONELY DEER FINDS REST”**]

§ The rough wine drunk by Roman soldiers. [Jerusalem Bible]

** MATTHEW 27:48 and MARK 15:36 and LUKE 23:36 = PSALM 69:22.

†† JOHN 19:34.

The Seventh of His Sayings from the Cross

And Jesus uttered a loud voice, crying out, “**Father! into Thy hands I command My Spirit**”: and having said this, His last breath He expired, and gave up the ghost.*

Strange events attending His mortal death – the effects of ‘the passion’

And, Behold! the curtain[†] of the Temple sanctuary was torn, rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the graves were opened; and a number of the ‘godly’ bodies of ‘saintly’ men and women that had fallen asleep in death were raised again to life; (and after Jesus’ resurrection, these ‘living dead’ left their cemeteries and entered into the ‘holy city’ and appeared unto many people there).

The words of the centurion

Now the centurion, who was standing opposite Him, and the legionnaires that were with him watching Jesus, saw that He so cried out and gave up the ghost;[‡] and they saw the earth quake, and the things that were done; and they feared exceedingly. And the centurion glorified God, reverently stricken with awe, exclaiming, “Strothe! indeed, this man was a righteous Son of God.”

The women on Calvary

And the curious Jews of the mob that came, assembled together to see this sight, whence they beheld the things that were done; and they returned home in deep distress smiting their breasts. And there were also present His personal acquaintances, including a number of women who had followed Him down from Galilee, and now stood beholding from afar, and seeing these things: among whom *were* Mary Magdalene, and Mary the mother of James the less and of Joses and Salome, and the mother of the sons of Zebedee; who, when He was in Galilee, followed Him, and ministered unto Him; and many other women which came up with Him unto Jerusalem.

Subdivision D

* The early Christian Church suffered brutal persecutions under Roman Emperor Nero *the Anti-Christ* until the Roman Senate condemned him to death by flogging – he committed suicide on 9 June 68 CE

“Qualis artifex pereo”

The second anti-Christ, by edict of the Catholic Church, is the Reformist Luther.

[†] There were two “*labia*” curtains in the Jewish Temple, most probably this was the heavy veil – the hymen – hung in front of the room – the womb – in the Temple sanctuary, called “The Holy of Holies” – a place reserved by God for God []: the veil separated God from sinful mankind. Now, this ‘veil’ was torn, split from above, showing that Christ’s death, for man’s sin, had opened up access to Holy God Most High – (*the Bridegroom hast consummated with His ‘Virgin’ Bride ... thus wast Apocalypse conceived*).

[‡] LUKE 23:46 = PSALM 31:5. “For You are my Guardian alone. My breath to Your hand I resign.”

§ 145 The Entombment of Jesus.

MATTHEW 27:57 – 61 and MARK 15:42 – 47 and LUKE 23:50 – 55
JOHN 19:31 – 42

The body of Jesus is reverently laid in a tomb

And when even was now come, because it was the day of the Parasceve,* (that is, the vigil before the imminent Sabbath), and there came a rich man, named Joseph, who was a prominent councilor of honourable estate, a virtuous man and righteous (he had not consented to their planned out counsel – and the deed), *a man* of Arimathæa, a city of the Jews, who also himself was a disciple of Jesus, and looking for the Kingdom of God: and he boldly went in unto Pilate, and bravely asked for the body of Jesus. And Plate marveled *if* He were already dead: and calling *unto him* the centurion, he asked him whether He had been any while dead. And when he learned *it* of the centurion's report, he granted the corpse be given up to Joseph. And Joseph took the body down, and wound it in a clean linen winding-shroud, and laid Him in his own tomb, which had been hewn out of solid rock, where never man had yet lain: and he rolled a great stone to the door of the tomb, and departed.† And the women, which had come with Him out of Galilee, followed after, and beheld the tomb, and took note of how His body was laid: and Mary of Magdala was there, and *the other* Mary, the mother of Joses, sitting opposite of the sepulcher. And then they returned home to prepare the spices and perfumed ointments which would be used to embalm Him.

Now, in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus. And rolled a great stone to the door of the sepulchre, and departed.‡

CHAPTER XXIV

EVENTS SUBSEQUENT TO THE DEATH OF JESUS

§ 146 The Guard for the Sepulchre: Making Assurance Doubly Sure.

MATTHEW 27:62 – 66

The guard at the tomb

* *Parasceve*. “That is, the eve, or day of Preparation for the Sabbath.” [Douay]

† MATTHEW 27:57 - 60 and MARK 15:42 - 46 and LUKE 23:50 – 54 = DEUTERONOMY 21:22, 23. “When a person has committed a crime condemnable to death, you shall kill him and hang him upon a tree. You shall not however leave him upon the tree, but bury him the same day, for GOD abhors the hung ... []”

‡ Here ends the *Thomas Jefferson Bible*, called “*The Life and Morals of Jesus of Nazareth*.”

Now on the morrow, which is *the day* after the Preparation,* the chief priests and the Pharisees were gathered together unto Pilate, saying, ““Your Excellency!’ *we* remember *that* the deceiving imposter said, while he was yet alive:

‘After three days I rise again.’

Command, therefore, that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, ‘He is risen from the dead’: and the last deceptive fraud will be worse than the first.” Pilate said unto them, “Ye! take a guard: go your way, make it sure, as ye know.” So they went, and made the sepulcher secure, sealing the stone,[†] the guard being with them, left to protect it from intrusion.

* *The day of preparation.* The eve of the Sabbath; so called, because on that day they *prepared* all things necessary; not being allowed so much as to dress their meat on the Sabbath day. [Douay]

[†] This was done by stringing a cord across the rock, the cord being sealed at each end with clay. [Living Bible]

“Gott ist tot.”

Nietzsche

PART EIGHT

AFTER OUR LORD’S RESURRECTION: APPEARANCES AND ASCENSION

(Judaea and Galilee. Forty days. Spring 30CE)

§ 147 The Visit to the Sepulchre: The Resurrection of the Lord Jesus.*

(Joseph’s garden. Sunday very early.)

MATTHEW 28:1 – 10 and MARK 16:1 – 8 and LUKE 23:56 – 24:12

JOHN 20:1 – 10

And they rested upon the Sabbath, in obedient accordance with the Jewish Law, as the commandment required, and when the Sabbath was past, Mary of Magdala, and Mary *the mother* of James, and Salome, bought the spices they had prepared, that they might come and anoint Him.

Early on the first day of the week: the women are amazed - the empty tomb and the angel’s message

Now late on the Sabbath day, as it began to dawn toward the first *day* of the week, very early in the morn when the sun was risen, came Mary of Magdala and the other Mary to see the tomb: and they brought the spices *and perfumed ointments* which they had prepared. And they were saying among themselves, Who shall roll away the stone from the door of the tomb? And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon in; and his appearance was gleaming as lightning, and his raiment white as snow. The guards were sore afraid at the sight of him, that, trembling, the keepers shook and collapsed, becoming as dead men. And looking up, they see that the stone is rolled away from the tomb: for it was exceeding great. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, while they stood wondering about this, perplexed thereabout, behold, of a sudden, they saw a young man sitting on the right side, arrayed in a white robe; and his appearance was *also* gleaming as lightning, his raiment white as snow: and

* Cf. *Supra*, § 74 A Glorification of Divine Majesty: Jesus’ Transfiguration on the Mount.

behold, two men stood by them in shining apparel: and for fear *of him* the watchers did quake affrighted and, terrified, stood with dazzled eyes cast down, their faces bowed low to the earth, and became as dead women.

And the angelic young man answered and saith unto them, “Fear not ye: for I know that ye seek Jesus, the Nazarene, which hath been crucified. Why seek ye ‘the living one’ among the dead? He is not here, but is risen, even as He said. Come! behold, the place where they laid Him! Remember how He spake unto you when He was yet in Galilee, saying *that* ‘**the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.**’”

The women report to ‘the Eleven’

(Then the women remembered His words.) “But go quickly, and give this message to His disciples and Peter, ‘He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him’: lo, I have told you.” And filled with awe, they departed quickly from the tomb, afraid, yet filled with great joy; for trembling and astonishment had come upon them: and they ran to bring His disciples word: and they said nothing to any one; for they were afraid.* *And they remembered the angelic young man’s words, and told these things to the eleven, and to all the rest.*

AN OLD ENDING TO THE GOSPEL

The most reliable early manuscripts omit MARK 16:9 – 20

(Jerusalem. Sunday morning.)

JOHN 20:11 – 18

An Ancient Appendix[†]

Jesus First Appears to Mary Magdalene and the Other Women

And quite suddenly, Jesus, having risen from death *early on the first day of the week*, stood before them in their path, appearing first to Mary of Magdala, out of whom He had driven seven devils; and He said, **Hail! peace be with you.** And the women came up to Him, and falling down prostrate before Him, clasped His feet and worshipped Him. Then Jesus said *to them*, **Do not be afraid; go and take word to My brethren that they must leave for Galilee; they will see Me there.**

The apostles refuse to believe the women

Now they were Mary Magdalene, *and* Joanna, and Mary *the mother*[‡] of James: and the other women with them told these things unto the apostles as they mourned and

* At this point some of the most ancient witnesses bring the book to a close. [New English Bible]

† Many MSS omit vv. 9 – 20 and this ending to the gospel may not have been written by Mark, though it is old enough. [Jerusalem Bible]

‡ Or wife, or daughter. [New English Bible]

wept. But the eleven did not believe the women, because their words seemed pure nonsense, sheer imagination, an idle tale. And Mary Magdalene went and reported all these instructions briefly to Peter and those who were with him, that she had been with Him. And they, when they heard these words that they had been told, that He was alive and had been seen of her, it appeared in their sight as idle talk; and they disbelieved *them*.

Second Appearance of Jesus to Peter (and John) at the Empty Tomb

But Peter, however, arose and ran unto the sepulchre; and stooping and peering in; he seeth the linen binding clothes by themselves – nothing more.

Jesus met them, saying, **All hail!** And they came and took hold of His feet, and worshipped Him. Then saith Jesus unto them, **Fear not: go tell My brethren that they depart into Galilee, and there they shall see Me.** And then Peter departed to his home *again*, wondering at that which was come to pass.^{*†}

*

† It was the thirty-seventh year, counted from the foundation of Rome, when Romulus, then reigning, did, on the fifth day of the month of July, called *Caprotine Nones* – while reviewing the army on the *Campus Martius*, the Field of Mars, a large training ground – offer a public sacrifice at the Goat's Marsh in the presence of the Senate and the people of Rome. Suddenly the sky was darkened, a thick cloud of storm and rain settled on the earth; the common people fled in affright, and were dispersed; and in this whirlwind Romulus disappeared – *seized up into heaven by a bolt of lightning in the midst of the great thunderstorm* – his body never being found either living or dead. Then a few voices began to proclaim Romulus' divinity; the cry was taken up, then at last every man present hailed him as **a god and a son of a god**, and prayed to him to be for ever gracious and to protect his children. However, even on this great occasion there were, I believe, a few dissenters who secretly maintained that the king had been torn to pieces by the senators. A fouds suspicion presently attached to the patricians, and rumours were current among the people as if that they were weary of kingly government, and exasperated of late by the imperious deportment of Romulus towards them, had plotted against his life and made him away, so that they might assume the authority and government into their own hands. This suspicion they thought to turn aside by decreeing divine honours to Romulus, as to one not dead, but translated to a higher condition. At all attempts, the story got about, though in veiled terms; but it was not important, as awe, and admiration for Romulus' greatness, set the seal on the other versions of his end, which was, moreover, given further credit by the timely action of a certain Roman named Julius Paterculus, a man, we are told, honoured for his wise counsel on weighty matters. The loss of the king had left the people in an uneasy mood and suspicious of the senators, and Paterculus, aware of the prevalent temper, conceived the shred idea of addressing the Assembly: he took an oath that "Romulus, the father of our city – *caught up into heaven in his arms and vestments* – descended from heaven at dawn this morning and appeared to me. In awe and reverence I stood before him, praying for permission to look upon his face without sin: 'Go,' he said, 'and tell the Romans that by heaven's will my Rome shall be the capitol of the world. Let them learn to become soldiers proficient in arms, so that they might manifest their destiny. Let them know, and teach their children, that no power on earth can stand up against Roman arms.' Having spoken these words, he ascended, taken up again into the sky," crying out [] *and* predicting the future greatness of Rome, directing that he be worshipped as Quirinus – the Sabine name of the oak god, (a lesser) Mars, meaning "*wielder of the spear*". (Although some suspected that Romulus had been killed by the Senators in the darkness of the storm, most accepted the story of the miraculous seizure into heaven and, consequently, Romulus was deified. A religious festival called the "Quirinalia" was established in his honour; celebrated on February 17 – the day of the *supposed* translation of Romulus to heaven.) [Plutarch, "*Life of Numa Pompilius*"; Livy, 1.16., "*The Early History of Rome*," 34-5, Selincourt.]

And after this, Jesus Himself sent out by means of them, from east to west, the incorruptible and imperishable proclamation of eternal salvation.*

§ 148 Bribing the Guards *and the Authorities.*

MATTHEW 28:11 – 15

Precautions taken by the leaders of the Jewish people – the guards report

Now while the women were going on their way, behold, some of the guard came into the city, and reported unto the chief priests all the things that were coming to pass. And when the chief priests were assembled with the elders of the people, and had taken counsel to devise a plan, they gave large money sums unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this report comes to a hearing before the governor's ear, we will persuade him, and rid you of care. So the legionnaires took the money, and did as they were instructed: thus was this story was circulated among the Judæans and spread abroad, *and continueth to be* believed by the Jews until this very day.

§§ 149 With the Disciples in the Country

LUKE 24:13 – 32

§ 149.1 The Journey to Emmaus.

(Sunday afternoon.)

LUKE 24:13 – 27

Jesus Appears a Third Time to Two Disciples on the Road to Emmaus

The two disciples speak to Jesus

And behold, after these things He was manifested in another form unto two of the disciples, neither of whom were apostles, as they walked on their way into the country,[†] going that very day to a village named Emmaus, which was *about* [threescore furlongs][‡] from Jerusalem. And they talked with each other of all these things which had happened. And it came to pass, whilst they communed and questioned together, however, that Jesus Himself drew near, and went walking along with them. But their eyes were holden that they shouldst somehow not know Him. And He said unto them, “[What words are](#)

* The shorter ending of Mark: Several witnesses, including four uncial Greek manuscripts of the seventh, eighth, and ninth centuries (L Y 099 0112), as well as Old Latin k, the margin of the Harclean Syriac, several Sahidic and Bohairic manuscripts, and not a few Ethiopic manuscripts, continue after verse 8 as follows (with trifling variations). All of these witnesses except it^k also continue with verses 9-20.

[†] MARK 16:12.

[‡] Fenton has ‘a distance of seven miles’; RSV has seven miles, (Greek *sixty stadia*: some ancient authorities read *a hundred and sixty stadia*). The identity of the village is disputed. [Jerusalem Bible]

these that ye exchange one with another, as ye walk along?” And they stood still, their faces drawn with misery, and looking sad *and gloomy*.

And one of them, named Cleopas,* answering said unto Him, “Dost thou sojourn alone in Jerusalem, and knowest not *thou* the things which are come to pass there in these days?”

And He said unto them, “*What things?*”

And they said unto Him, “The things concerning Jesus of Nazareth, who did incredible miracles and which was a prophet, both mighty in ‘word and deed,’ and before God and all the people highly regarded: and how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him. But we hoped, however, that it was He which should redeem Israel. Yea, and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the sepulchre; and when they found not His body they came to us, saying that they had also seen a vision of angels, which said, He is alive. And certain of them that were with us went to the tomb, and found *it* even so as the women had said: but Him they saw not.”

Then He saith unto them, “*O foolish men, dull and slow of heart to believe after all that the prophets have spoken! Behooved it not Christ the Messiah to have suffered these things, and to enter into His majestic glory?*” And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures those things concerning Himself.

§ 149.2 The Lord Jesus at Emmaus - *Jesus Appears a Fourth Time.*

LUKE 24:28 – 32

And *as* they drew nigh unto the village, whither they were going: and He made as though He would go further. And they constrained Him, strongly urging Him, saying, “Abide with us: for it is toward evening, and the day is now far spent.” And *so* He went in to abide with them. And it came to pass, when He had sat down to meal with them at the table, He took the small loaf of bread, blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him – and at that moment He vanished! disappearing out of their sight. And they said one to another, “Were not our hearts glowing strangely like fire within us? while He spake to us in the way? opening the Scriptures to us?”

§§ 150 The Manifestation of the Lord Jesus to the Apostles

(MATTHEW 28:19, 20 and) LUKE 24:33 - 53

§ 150.1 With the Disciples in Jerusalem.

* *ABU* [Perhaps a contraction of Cleopatros.] This Greek name Cleopas should not be confused with the Aramaic name Clopas. See, JOHN 19:25. “Now beside the cross of Jesus stood His mother and His mother’s sister, the *other* Mary, the wife of Clopas, and Mary Magdalene.”

(Jerusalem. Sunday evening.)

(MATTHEW 28:19, 20 and) LUKE 24:33 – 49
(1 CORINTHIANS 15:5 and) JOHN 20:19 – 25

The two disciples return to Jerusalem

And they rose up that very hour, and returned to Jerusalem, and they rehearsed the things *that happened* in the way, and how He was known of them in the breaking of the loaf of bread. And they found ‘the Eleven’ gathered together, and them that were with them, saying, “The Lord is risen indeed, and hath appeared to Simon”: neither believed they them.

Jesus Suddenly Appears – a Fifth Time – to the Eleven Apostles

Last of all, even as they still spake about these things, Jesus *Himself* manifested unto the eleven, and stood in the midst of them, and saith unto them, “Peace *be upon you! it is I! fear not.*” But they were surprised, terror-stricken and frightened, and in a panicked state of alarm supposed that they beheld a spectre.

And He unbraided them for their incredulity and unbelief in hardness of heart, because they believed not them which had first seen Him after He was raised* from death unto them, “Why are ye troubled? and wherefore *dost doubtful reasoning arise within yine hearts? See My hands, and My feet, that it is I Myself: handle Me, and see; for a ghost hath not flesh and bones, as ye beholdest Me having.*” And as He had said this, He shewed them His hands and His feet. And while they still disbelieved for joy, wondering astonished, He asked them, “Have ye here anything to eat?” And they gave Him a piece of a broiled fish and a honeycomb. And He took it, and did eat before their presence; and of what remained! He gave it back to them.

Last instructions of Jesus to the apostles

And He said unto them, “These are My words which I spake unto you, while I was yet with you, how that all things must need be fulfilled, which are written in the Torah of Moses, and *in* the prophets, and the Psalms, concerning Me.”

And then opened He their minds,[†] that they might understand the Scriptures; and He said unto them, “Thus it is written, ‘Christ the Messiah should suffer, and rise alive again, returned from death *on* the third day;[‡] and that repentance unto remission of sins should be preached in My name along with the message of salvation unto all the heathen nations, beginning from pagan Jerusalem: ye are eye-witnesses of all these prophecies

* MARK 16:13, 14.

† Cf., JOHN 20:22. “[] He infused Himself into them.” Also cf., GENESIS 2:7. FF “The EVER-LIVING GOD afterwards formed Man from the dust of the ground, and breathed into his nostrils the (Reflective, or Intellectual) life of animals: BUT MAN BECAME A LIFE-CONTAINING SOUL.”

‡ Cf., HOSEA 6:2. “[The Lord] Can raise - and make live in His presence - can teach and instruct to know LIFE.”

‘quick become’ true. And behold! *this* mark: ‘I send forth the promise of My Father* upon you: but tarry ye in the city, until ye be clothed with power from on high.’”

Sixth Appearance of Jesus
(Sunday; one week after the resurrection.)

JOHN 20:26 – 31 and 1 CORINTHIANS 15:5

Seventh Appearance of Jesus
(Sea of Galilee.)

JOHN 21:1 – 25

§ 150.2 Eighth Appearance of Jesus: The Farewell Charge to the Disciples in Galilee
(A mountain in Galilee.)

MATTHEW 28:16 – 20 and MARK 16:13 – 18 [and L 24:46, 47]
1 CORINTHIANS 15:6

Jesus’ final commission to the eleven apostles - the new message to the world

Meanwhile, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them *to go to*. And when they saw Him, they worshipped *Him*: but some doubted. And Jesus came to them and spake unto them, saying, “*All authority hath been given unto Me in heaven and on earth. Go ye forth, therefore, into all the world, and preach the Glad Tidings of the Gospel to every creature in the whole of creation; and make disciples of all the pagan nations, baptizing[†] them into the name of the Father and of the Son and of the Spirit of Holiness:[‡] teaching them to observe all things whatsoever ‘Iness’ commands you: and lo, remember, I *it* Am with you always, even all the days unto the consummation of the age.[§] And whosoever believeth and is baptized shall be saved;*

* *The Promise of My Father*, that is, the Spirit of Holiness, whom Christ had promised *that* His Father and He would send: JOHN 14:26. “*But the Paraclete, the ‘Holy Ghost,’ whom the Father will send in My Name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.*” And, JOHN 17:7. “*Now they have known, that all things which thou hast given Me, are from Thee.*” [Douay]

[†] See ACTS 8:16; 19:5; ROMANS 6:13; 1 CORINTHIANS 1:13; 10:2; GALATIANS 3:27. [NIV]

[‡] This formula is *perhaps* a reflection of the liturgical usage of the writer’s own time. [Jerusalem Bible]

[§] *All power, &c.* See here the warrant and commission of the Apostles and their successors, the bishops and pastors of Christ’s Church “*Triumphant*”. He received from His Father *all power in heaven and earth*: and in virtue of *this power*, He *sends them* (even as *His Father sent Him*, St. John 20:21; “[] *Peace be to you. As the Father hath sent Me, I also send you.*”) to *teach* and *disciple*, μαθητεύειν, not one, but *all*

but he that disbelieveth shall be condemned. And these *Signs of Power* shall follow them that in faith believe: in My name shall they cast out devils; they shall speak with the gift of new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall law hands on the sick, and these shall recover.”

§ 151 Jesus’ Ninth Appearance to the Disciples in Jerusalem: The Ascension.

LUKE 24:47 – 49

And He led them out until *they were* over against the vicinity of Bethany:^{*} and He lifted up His hands, and blessed them. And *it* so came to pass then the Lord Jesus, after He blessed them, *He* parted from them and was received up into heaven to sit down on the Right Hand of God.[†]

And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the Jewish synagogue, praising God: and they went forth spreading the good news, preaching the glad tidings of the gospel everywhere, the Lord working with them, and confirming the Word by *the* Signs of Power that followed. Amen.[‡]

Jesus’ Tenth Appearance **A 1:3 – 8 and 1 CORINTHIANS 15:7**

The Ascension

(Olivet between Jerusalem and Bethany)

[MARK 16:19, 20 and LUKE 24:50 – 53]

ACTS 1:9 – 12

Our Lord Appears yet once again after His Ascension

1 CORINTHINS 15:8

Evangelical Acts of the Apostles

nations; and instruct them in *all truths*: and that He may assist them effectually in the execution of this commission, He promises to be with them, not for three or four hundred years only, but *all the days, even to the consummation of the world*. How then could the Roman Catholic Church ever go astray? having always with ‘her’ pastors, as is here promised, Christ *Himself*, Who Is ... “*I it Am ‘the way, and the truth, and the life.’ No man cometh to the Father, but by Me.*” – JOHN 14:6. [Douay]

^{*} Bethany was a mile or so away, across the valley on the Mount of Olives. [Living Bible]

[†] MARK 16:19.

[‡] MARK 16:20. (*Also cf., PSALM 110:1. “The LORD said to my Prince, ‘Sit on My right hand, Till I place your foes As a stool for your feet.’”*)

Fragments of Revelation of St. John the Divine Evangelist concerning the Apocalypse

**I, Jesus, have sent my angel to give *you* this testimony for the ‘magnificent churches’:
“*I it* Am the Root and the Offspring of David, and ‘the bright Morning Star’.”**

Amen. So be *it*. Lord Jesus *quick become* ...

But this certainly does not end the story²²

You may say I’m a dreamer
But I’m not the only one
I hope someday you’ll join us
And the world will as ^{be}live as one
John Lennon, *Imagine*

Mundi Calco

“I am the Scourge of God ... if you had not committed Great Sins; God would not have sent a punishment like me upon you.”

Genghis Khan

Quod scripsi, scripsi.

1

ABU: Theophilus (The·oph'i·lus) [*friend of God*] – The person to whom Luke addressed both his *Gospel* and *the Acts of Apostles*. (Luke 1:3, 4; Acts 1:1) His being called “most excellent” – “most noble” in the Fenton translation – may indicate a high position of some kind, or more simply *is* an expression of high esteem. Theophilus apparently was a Christian, having been orally taught about Jesus Christ and his ministry. Luke’s written statement served to assure him of the certainty of what he had learned previously by word of mouth.

2

“*Creation Legends of the Ancient Near East*,” p. 60 by S.G.F. Brandon: Hodder & Stroughton 1963.

3

Jesus is the Greek and Latin form of the Late Hebrew and Aramaic name *Jeshua*, meaning “The Lord is salvation.” The name of the Hebrew leader Joshua also takes the Greek form *Jesus* in Acts 7:45; Hebrews 4:8; Jude 5; in these our Saviour is not the subject. **Christ**: in ver. 17 and elsewhere, a title, from the Greek *Christos*, which translate the Hebrew **Mashiah**, “**Anointed One**” – *specifically applied to the expected representative of God on earth*. St. Matthew in ver. 1 uses “Jesus Christ” as a proper name, as was customary in later Christian circles. Cf. JOHN 1:17. “For the Torah was given through Moses; grace and truth came through Jesus Christ.” And cf., PHILIPPIANS 2:11. “[] and every tongue should confess that Jesus is in the glory of God the Father.” [*Confraternity*]

4

Both the Jewish Israelis – *born of Isaac* – and their Arab opponents – *born of Ishmael* – are convinced of the religious, moral, and legal righteousness of their *thus far* irreconcilable causes. Now Mark: Abraham sired two misogynistic bastards: ‘the *Babylonian Talmudic Jew*’ wearing a hypocritical mask of continual denial, passive-aggressively desecrating, “**Holocaust**” ... and ‘the Arab’ calling out for “**Islamic Jihad**” (“**Holy War**”): both, the ancient and the medieval enemies of God, sociopathic arch-criminals deliberately perpetuating financial warfare in open denial of Christianity; the undeniable self-propheying end cause of ‘the **Apocalypse**’ *orchestrating, in the name of Universal Love, the socio-economic conquest of Christendom; and, as the Mammon-worshipping rituals of these enemies infiltrates and perverts our heretic ideals and democratic archetypes, feigning Ahimsa, the Mongolic gene-pool westward washes across our Native homeland (here-in the “Land-Between of Promise,” North America), irrevocably poisoning our already muddled Gentile bloodlines, and washing away the last true kings of the living flesh [] on ‘the Great Day of God Almighty’ (at Har-Magedon).*

Amen. So be it. Quickly Become Lord Jesus.

ABU Thamar (*Ta'mar*) [*palm tree*]: ¹ Daughter-in-law of Jacob's son Judah. Tamar married Er, Judah's firstborn son, but Jehovah put Er to death for his wickedness, leaving Tamar a *childless* widow. She was then given to Onan, but Jehovah put Onan to death for failure to perform brother-in-law marriage: [**Cf. Herodias; supra.**] – And Tamar still remained a childless widow. Judah procrastinated in giving her to his third son; so as to conceal her identity she disguised herself as a *temple* prostitute in order to get Judah himself to have relations with her – [**Cf. Lot's daughters.**] – Cleverly taking his signet ring,* cord and rod. – [**All Egyptian symbols of royal authority; Judah's brother Joseph had been given a signet ring by Pharaoh (Hatshepsut the Baker) ... and crook and flail.**] When Judah learned that Tamar was pregnant, he at first wanted her stoned, and burned. (Cf. JOSHUA 7:15, 25. "Then he who is [] in possession of the doomed thing, *he* shall be burnt with fire with all his substance, because he hath transgressed the compact of the Eternal, and hath done scandalous wickedness in Israel." And, "[] *Then all Israel stoned him: and all things that were his, were consumed with fire.*") In the difficult birth that followed, Tamar produced twins – the Messianic lineage is traced through her son Perez. – Ruth 4:12; 1 Chronicles 2:4; Matt. 1:3

Under the Torah: God commanded Israel, "**Do not profane your daughter by making her a prostitute ...**" [LEVITICUS 19:29] Adultery was prohibited by the Seventh Commandment (EXODUS 20:14; DEUTERONOMY 5:18); the penalty was death for both parties. [LEVITICUS 20:10] The girl found guilty of having married under the false pretense of virginity was to be put to death. [DEUTERONOMY 22:13-21] The engaged girl who committed fornication with another man was considered the same as an adulterous wife, and was put to death. [DEUTERONOMY 22:23, 24] The single girl who committed fornication was to be married to the man who seduced her unless the father refused to permit the marriage. [EXODUS 22:16, 17; DEUTERONOMY 22:28, 29]

Prostitutes, harlots given to indiscriminate lewdness, in Israel, were with few exceptions, foreign women, and constituted a prominent feature of false religion. The historian Herodotus () reports the "abominable custom of the Babylonians, who compelled every native female to attend the temple of Ishtar (Venus) once in her life *before she could be married*, and to prostitute herself in honour of the goddess." Temple prostitutes were also connected with the worship of Ashtoreth, Baal, and other gods and goddesses worshiped in Canaan and elsewhere. **Cf., The Presentation.**

6

Rahab (Ra'hab): ¹ [Heb., *Ra-hhav'*, wide, broad]. A prostitute of Jericho who became a worshipper of Jehovah: In the spring of 1473 B.C.E. two Israelite spies came into Jericho and took up lodging at Rahab's home. (JOSHUA 2:1) [...] The spies reported back to Joshua; Joshua ordered Rahab's household spared; then, after the walls of Jericho fell down, the same two spies brought her out to safety. After a period of separation, she and her family were later permitted to dwell among the Israelites; and then this former prostitute became the wife of Salmon and the mother of Boaz in the royal ancestry of the Davidic kings.

7

Ruth. A Moabitess who married Mahlon after the death of his father Elimelech *and* while Mahlon, his mother Naomi and his brother Chilion were living in Moab, a famine having provided the occasion for the family to leave their native Bethlehem in Judah. Ruth's brother-in-law Chilion was married to Moabitess Orpah. Eventually the two brothers died, leaving behind them childless widows. Learning that Jehovah's favour was again manifest in Israel, Naomi, accompanied by her two daughters-in-law, proceeded to return to Israel. – RUTH 1:1 – 7; 4:9, 10

Whereas Orpah finally returned to her people at Naomi's recommendation, deep love for Naomi, and a sincere desire to serve Jehovah, enabled Ruth to leave her parents and her native land. Arriving in Bethlehem at the commencement of the barley harvest, Ruth, in behalf of Naomi and herself went out to the field to procure food. By chance she lighted upon the field belonging to Boaz, a relative of Elimelech, and requested the overseer of the harvesters for permission to glean. – RUTH 1:22 – 2:7

Desiring to find a 'resting place' for her daughter-in-law, Naomi instructed Ruth to request Boaz to repurchase her. Accordingly, Ruth went down to Boaz' threshing floor. After Boaz lay down, Ruth quietly approached, uncovered him at his feet and lay down herself. He awoke, and not recognizing her in the dark, asked, "Who are you?" "I am Ruth your slave girl," was her reply, "and you must spread out your skirt over your slave girl, for you are a repurchaser!" – RUTH 3:1-9

[] Later, when ‘the nearer relative’ refused to perform brother-in-law marriage, Boaz promptly did so: Thus Ruth became the mother of Boaz’ son Obed and an ancestress of King David and of Christ Jesus. – RUTH 4:1-21. MATTHEW 1:5, 16

8

Bath-Sheba (Bath-She’ba) [*daughter of an oath; daughter of abundance*]: Daughter of Eliam (Ammiel, 1 CHRONICLES 3:5); possibly a grand-daughter of Ahithophel. (2 SAMUEL 11:13; 23:34) First wife of Uriah the Hittite, one of David’s mighty men; later married to David after being involved in one of the blackest episodes of David’s life. – 2 Sam. 23:39.

To cover up his adulterous crime, King David had Uriah killed in battle [] and Bath-sheba became his wife; his prophet, Nathan, rebuked him ... and, in great sorrow David repented (Psalm 51): the adulterine child, which remained nameless, died. Further distress also came to David for his sin, his own concubines being defiled by his son Absalom. – 2 SAMUEL 11:27 – 12:23; 16:21, 22.

In time, Bath-sheba bore David a son named Solomon, whom Jehovah loved and blessed. (2 SAMUEL 12:24, 25) She also had three other sons, Shimea, Shobob and Nathan, the latter being an ancestor of Jesus’ mother Mary. Since Joseph descended from Solomon, both Jesus’ earthly parents traced their ancestry to Bath-sheba as well as David. – 1 CHRONICLES 3:5; MATTHEW 1:6, 16; LUKE 3:23, 31.

At the close of David’s forty year reign, Solomon’s older half-brother Adonijah attempted to usurp the throne; Bath-sheba, on the suggestion of the prophet Nathan, reminded David of his oath: “Solomon your son is the one that will become king after me.” Bath-Sheba thus became the queen-mother. – 1 KINGS 1:5 – 37

9

Joram begot Ozias, not directly, but with three generations intervening. Cf. 4 KINGS 8:24 – 26. “And Joram slept with his fathers, and was buried with them in the City of David, and Ochozias his son reigned in his stead. In the twelfth year of Joram son of Achab king of Israel, reigned Ochozias son of Joram king of Juda. Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem. The name of his mother was Athalia the daughter [i.e., granddaughter; for she was daughter of Achab son] of Amri king of Israel.” [Ver. 18: “... for the daughter of Achab was his wife, and he did that which was evil in the sight of the Lord.”] Also cf., 4 KINGS 11:12. “And (Joiada the high priest) brought forth the king’s son, and put a diadem upon him, and the testimony; and they made him king, and anointed him; and clapping their hands, they said, ‘**God save the king.**’” As well, cf., 4 KINGS 12:1. “In the seventh year of Jehu, Joas began to reign. And he reigned forty years in Jerusalem. The name of his mother was Sebia of Bersabee.” And, 4 KINGS 12:20, 21. “And his servants arose, and conspired among themselves, and slew Joas in the house of Mello in the descent of Sella. For Josachar the son of Samaath, and Jozabad the son of Somer his servant struck him, and he died. And they buried him with his fathers in the City of David [... with his fathers, but not in the sepulchres of the kings. See. 2 Paralipomenon 14]” – And, 2 Paralipomenon 25:25 – 26:1 [- 4]: “And Amasias the son of Joas king of Juda lived after the death of Joas the son of Joachaz king of Israel, fifteen years. Now the rest of the acts of Amasias, the first and the last, are written in the book of the kings of Juda and Israel. And after he revolted from the lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis, and they sent, and killed him there. And they brought him back upon horses, and buried him with his fathers in the City of David. And all the people of Juda took his son Ozias, who was sixteen years old, and made him king in the room of Amasias his father. [... and he reigned two and fifty years in Jerusalem. The name of his mother was Jechelia of Jerusalem. And he did that which was right in the eyes of the Lord, according to all that Amasias his father had done.]” [Confraternity]

10

Babylon (*Bab’y-lon*), [*confusion*]: Located along the Euphrates River on the Plain of Shinar, about 540 miles (869 kilometers) east of Jerusalem and some fifty miles (80 kilometers) south of modern Bagdad; Nimrod, the tyrannical son of Cush, a mighty hunter of men in defiance of Jehovah, founded man’s first political empire to come into existence after the Deluge. After he erected the **Tower of Babel** (Genesis 11:2-9), Nimrod extended his domain, uniting the fragments of scattered patriarchal rule, establishing cities, and consolidating them under himself, deified as **Marduk**, or **Merodach**: and the sons of god admired the daughters of men, who were beautiful; and they took to themselves wives from all they desired ... and they bore to them mighty men, who were men of renown of old. (Genesis 6:1 – 4) Nimrod died a violent death.

Hammurabi (also spelled Hammurapi) was the sixth of eleven kings in the Old Babylonian (Amorite) Dynasty. He ruled for 43 years, from 1728 to 1686 according to the most recent calculations: enlarging and strengthening the city, making it the capital of the Babylonian Empire under Semitic rule:

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel, called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well being of mankind.

The date-formula for his second year, “The year he enacted the law of the land,” indicates that he promulgated his famous law code at the very beginning of his reign [] a diorite stela, topped by a bas-relief showing Hammurabi in the act of receiving the commission to write the law-book from the god of justice, the sun-god Shamash. The stela was carried off to the old Elamite capital, Susa (the Shushan of Esther and Daniel), *apparently by Shutruk-Nahhaunte, an Elamite raider, about 1207 – 1171BCE, as a trophy of conquest &c.* [J. B. Pritchard, “*The Ancient Near East*” (ANET)]. Note: *Most of these codes come from similar cultures and racial groups in a relatively small geographical area, and they have passages which resemble each other. The earlier Code of Ur-Nammu (21st century BCE), the Hittite laws (ca. 1300 BCE), and Mosaic Law (traditionally ca. 1400 BCE), all contain statutes that bear at least passing resemblance to those of the Code of Hammurabi and other codices from the same area. The Code of Hammurabi had 282 laws, written by scribes on twelve tablets. Unlike earlier laws, it was written in Akkadian, the daily language of Babylon. The laws, which number from 1 to 282 (numbers 13 and 66 – 99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The Code is often pointed to as the first example of the legal concept that “some laws are as basic so to be beyond the ability of even a king to change.” Because Hammurabi had these laws inscribed in stone, they were immutable.*

11

The genealogy is of that of Joseph, the legal father of Jesus. Mary also belonged to the House of David. This is not affirmed in the Gospels, but is presupposed by such texts as ROMANS 1:3; “[] concerning the Son who was born to Him according to flesh of the offspring of David.” As well as 2 TIMOTHY 2:8; “Remember that Jesus Christ rose from the dead and was descended from David; this is my gospel ...” It is also the affirmation of tradition. Thus St. Justin Martyr speaks of Mary as ‘a virgin of the race of David,’ in his ‘*Dialogue with Trypho the Jew*’ XIII, 1. [Confraternity]

12

Fourteen generations – in the second series (ver. 7 – 11) – if ‘Joakim’ precedes Jechonias or, as in some manuscripts, if the latter is counted twice [Confraternity]

Compare the Genesis account of Noah sending forth; firstly, the raven *which kept flying back and forth*, which corresponds to the time of Adam unto Noah; then, the dove which could find no place to set its feet, and this corresponds to the time from Noah unto David the Shepherd; and, whence of a second time that Noah released the dove, it returneth with an olive branch in its beak, this time corresponds to that time from David the King unto the Deportation into Babylon; and, finally, that Noah released the dove again and it returneth not, this time is in regards to the present age, from the Transportation into Babylon until the time of the Christ *as the matter concerns Jesus of Nazareth.*

13

Of the course of Abia, that is, of the *rank* of Abia, which word in the Greek is commonly put for the employment of *one day*: but here for the functions of *a whole week*. For by the appointment of David, 1 PARALIPOMENON 24, the descendants from Aaron were divided into twenty-four families, of which the eighth was Abia, from whom descended this Zacharias, who at this time was in the *week* of his priestly functions. 1 PARALIPOMENON 24:6-10; “[] and the princes also of the priestly and Levitical families: one house which was over the rest, of Eleazar: and another house, which had the rest under it, of Ithamar ... (the eighth to Abia).” [Douay]

14

The twenty-four families of the “sons of Aaron” were responsible in rotation for service in the Temple, and in each class or family the individual was chosen by lot. See 1 CHRONICLES Chapter 24. [Jerusalem Bible] The priests whose week it was to serve in the Jewish Temple, customarily cast lots daily for the performance of those various functions. To offer incense upon the alter in the Holy Place was considered a singular privilege. [Confraternity]

15

EXODUS 30:7. “And Aaron shall burn sweet smelling incense upon [the alter] in the morning. When he shall dress the lamps, he shall burn it.” [Douay] LEVITICUS 16:17. “Let no man be in the tabernacle when the high priest goeth in the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he cometh out.” [Douay]

16

Greek, *sikera*. LUKE 1:15 = NUMBERS 6:3 and JUDGES 13: 4-5. Abstinence is required of anyone performing a vow to the Lord. [Jerusalem Bible]

FF NUMBERS 6:2-4. Law of Nazarite Vows: Speak to the children of Israel and say that a man or woman may dedicate themselves by a vow. The Nazarite by separation to the EVER-LIVING shall not consume grapes or sugar; fermented grapes or fermented sugar; nor shall he drink any decoction of intoxicating berries, or consume cakes of those berries, or their powder. During the days of dedication he shall not consume anything which is made from the vine plant, from its roots to its skins. Nor during the period of his dedication shall a razor be passed over his head, until he has completed the time for which he dedicated himself to the EVER-LIVING.

17

Mary had to acknowledge Simon (called Simeon) – *the father of the Prodigal Son* – an ascetic Essene, not only *as* a superior being – a male – but, *under the present regime*, as having authority over *celibate* women, both before and after marriage: [Note: Gabriel *the Levite* – heir of the Abiathar priesthood – is subordinate to Michael *the Priest* – *Sariel the Prince of God, was third.*] Cf., Atafeh (Atafah) Rajabi Sahaaleh “*the gypsy girl of Neka*” (1988 – 15 Aug. 2004, *publicly hanged from a crane for 45 min. – to keep society safe from acts against public morality*) – a “lively and intelligent” sixteen-year-old Iranian “*orphan*” schoolgirl who suffered years of brutal violence, exploitation and torture at the hands of “*relatives*,” local officials and strangers [] in a country where girls are the most vulnerable members of society: she was reported to be “mentally incompetent” by the media after being martyred for “acts incompatible with chastity” by the Moral Police (Islamic Revolutionary Guard), whom had absolute power according to the Sharia code of religious law – *one of the three most common legal systems alongside common law and civil law*.

This will teach you to disobey.

A distinct group of *twelve Asaphite Psalms* (50 & 73-83) close the Elohist section of the Psalter: Shepherd-King David established a (*pre-exilic Northern-Israelite*) heraldic office – the Levitical “Bearers of Asaph [*Jehovah’s collector*]” (*son of Berechiah*) traditions *as* “temple singers of cultic prophecy and musicians to the accompaniment of lyres, harps and cymbals” – communal laments expressing empathy for people suffering great loss. – A special group in the orchestral and choral arrangements during *Second post-exilic Temple Period* personnel, prominent in the Temple’s inauguration and the bringing up of the Ark of the Covenant from Zion, offering songs of thanksgiving and praise, ministered justice and judgment to the people, establishing laws and procuring the obedient peace of the people. – Kings.

A generation after the crucifixion of **the King of Kings** (*in the reign of Tiberius*) – *popular among poor and destitute refugees, an obscure Christianity exiled from Judaea had reached Rome – worshipping the graven image of the fiery brazen serpent hanged upon a pole by Mosaic Law – a feminine mystery. – In Spirit and Truth, Jesus taught that this was not a false idol: [Ex. 20:1, 4; Num. 21:7].*

For the Romans, religion was first-and-foremost a social activity that promoted unity and loyalty to the state – *pietas* [] Jewish Temple authorities, though, openly provoked suspicions among Roman authorities, and, on 18 July 64 CE, ravaged Rome with a devastating fire which burned for six days and seven nights: *Magnum Incendium Romae*. [Cf., the tragedy of the World Trade Center (WTC) – the Twin Towers – Lower Manhattan, New York City (11 Sep. 2001); or, the Burning of der Reichstagsbrand, (the location of the German Parliament) in Berlin, on 27 Feb. 1933.]

Nero “616” Claudius (37-68 CE, Roman Emperor from 54 CE) soon scandalized public opinion with Christian persecution: There were rebellions in Judaea [] the armies deserted him and the Senate condemned “the Beast” to be flogged to death ...

The theory of **Divine Right** justified a monarch’s absolute authority in both political and spiritual matters as being the express **Will of God** – and not subject to *the will of the people*. James I of England (1603 – 1625) reigned as James VI of Scotland (1567 – 1625) before assuming the English throne, was one of the most important defenders of the rights of monarchs and the divine origin of kingship:

Parliament is nothing else but the head court of the king and his vassals.

James wrote the *Basilikon Doron* (< Gr. “royal gift”), a treatise on government (critical of both Roman Catholics and Puritans), describing “a monarch’s duty towards God as a Christian,” “roles and responsibilities of office,” and “proper behaviour in daily life” [] and he gave it to his son, the “doomed” martyr king Charles I (19 Nov. 1600 – 30 Jan. 1649; *venerated a saint by the Anglican Church*) of England, (Scotland and Ireland, *from 27 Mar. 1625 until his regicide*); he fought (a) Civil War(s) with the forces of the English and Scottish Parliaments, who were hostile to his religious policies ... he was captured, tried, convicted, and subsequently executed for “high treason” – the monarchy was abolished, England declared a *republican* Commonwealth [] Oliver “Old Ironsides” Cromwell (25 Ap. 1599 Old Style – Friday, 3 Sep. 1658 Old Style, Whitehall, *died of “a stone” – urinary infection – septicæmia*), a dominate military leader and “genocidal” politician, ruled by the Grace of God as the “widely-hated” Lord Protector of the Commonwealth of England, Scotland and Ireland (1653 *until his death*); a ruthless yet dynamic hero of the Interregnum, whose constant commitment to interest the people of God by suppressing vice with a *moral* conviction to encourage virtue was his chief tyranny. He was succeeded by his son Richard, who was forced to resign the Protectorate in May 1659. And, in 1660, a “Cavalier” Parliament invited Charles II back from exile “to celebrate His Majesties Restoration as lawful restored monarch.”

On the *twelfth anniversary of the regicide* (31 Jan. 1661), Cromwell’s body was exhumed from Westminster Abbey and subjected to posthumous mutilation and ritual execution – as were the bodies of his son-in-law, Henry Ireton (1611 – 26 Nov. 1651), and John Bradshaw (1602 – 31 Oct. 1659), President of the High Court of Justice for the trial of King Charles I and first Lord President of the Council of State of the English Republic.

To John Milton, a defender of Calvinistic principles, Charles I was a false idol able to coerce the inconstant, irrational, and iconoclastic English “rabble” into *consensual* slavery – “a credulous and hapless herd, begotten to servility”: Milton wrote *Eikonoklastes in Answer to a Book Intitl’d Eikon Basilike, the Portrature of his Sacred Majesty in his Solitudes and Sufferings* [*Eikon Basilike* was published (on 9 Feb. 1649) ten days after the king was beheaded by Parliament].

18

“**Men do not marry witches or prostitutes**”: The Virgin Miriam (Mary) was called “*megaddella nesaiia*” (“*the woman’s hair-dresser*”) by the Jews – a foul Jewish reference to her “veil,” *not as a covering for her head/hair but for her vagina*: [Megaddella (Magdala) had an inevitable notoriety for the looseness of women]. Roman *meretrix* – a women *entertainer* who prostituted access to her body in exchange for money, *engaging in sex with more than one man* – wore a purple headband (marked with crosses), their name emblazoned upon it. And, orphaned children, too, having the dignity of Roman citizenship – not being slaves with masters to care for them – were forced to prostitute their flesh to the perverse in open displays of child-rape and other crimes more heinous against innocence ... *they also wore their names emblazoned upon their heads*.

Now a great sign (*mega semeion*) appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars: [Rev. 12]

These symbols are drawn from Genesis 37:9-11 – Joseph’s Second Dream []: Among Freemasons and in the Tarocca, the sun, moon, and “eight-pointed *flaming*” star, are a striking and beautiful expression of the Divine Trinity: the Celestial Spheres. Note: The title sequence of Arthur C. Clarke/St Stanley Kubrick 1968 film “*2001 – A Space Odyssey*” begins with an image of the earth rising over the moon, while the sun rises over the earth, all in alignment – to the film’s key musical motif, a tone poem called “*Also sprach Zarathustra, Op. 30*” by Richard Strauss (1896), inspired by Friedrich Nietzsche’s treatise concerning the “World Riddle” – the nature of the physical universe – matter and energy – and the meaning of life *so far as human behaviour and feeling are able to explain*.

In the *Apocalypse*, the Beloved Apostle sees “MYSTERY” holding in hand the “golden” Cup of the Covenant (cf. Bacchus *crowned with a circlet of ivy*), which she – “Babylon (Rome) the Great, Mother of Harlots and of Abominations of the Earth” has defiled and profaned; her throne – a scarlet beast with ten horns; an adulteress, she has fornicated with the kings of the earth – the people of the earth intoxicated on

the blood of the witnesses of Christ ^{Our Lord} – *It is a Jewish custom for the bride to consent her betrothal by drinking from glass goblet of wine, which is then wrapped in a white linen, with a betrothal benediction, and broken underfoot by the groom – drinking from the Kiddush (sanctified) cup symbolizes a covenant relationship. The bride and groom separate for a period of twelve months – although the bride is expecting the groom, she does not know when he will return to consecrate the marriage sexually, &c.*

“If I forget Thee, O Jerusalem, may my right hand fail
... at the height of all my joy.”

Sired by Coeus, an obscure Titan, “dark-veiled **Leto the She-Wolf**” (> *lethô*, to move unseen, suggestive of modesty) [Great Mother Goddess of the Hyperborean – polar – Golden Age] and her sister, the oracle Asteria, mother of Hecate (by Perseus) were mothered by Phoebe (bright, purifying – epithet of the “full moon”): demure queen (clothed in linen chiton and himaton) of the floating-island, Delos, sacred asylum of Poseidon where the sun did not shine, Leto she gave birth to twins (of the infidel godling Zeus) – bringers of disease and sudden death: **Apollon** the Olympian Sun-god of prophecy, and **Artemis**, Virgin Protectress of girls and Mistress of the Chase, a huntress with a curved-bow of white bone. – Anima Mundi of “the World (21)” she makes a sceptre of the Pythagorean Golden Spindle (Axel) of Necessity ...

19

Saint Joseph the carpenter/worker of Nazareth was reduced to an abject, even ludicrous old man who figured as “God’s cuckold” in (medieval) legends and morality plays. When forty years of age, Joseph had married a woman called Melcha (or Escha, or Salome); they lived forty-nine years together and had six children: two daughters and four sons, the youngest was James (the Less, “the Lord’s brother”). A year after his wife’s death, as the priests announced through Judea that they wished to find in the House of Judah a respectable man to espouse Mary, called Miriam the hair-dresser, then twelve years of age. Mary had been raped by a Roman soldier named Tiberius Julius Abdes Pantera (22 BCE - 40 CE) during a Jewish uprising in Galilee, became pregnant as a result and was convicted of adultery, shunned and, subsequently, forced out of her community because of this “shame” – It is after Joseph has been widowed for a year that “his staff” blossoms and “the dove” flies out of it, thus indicating that he is divinely chosen as guardian for the twelve year old: Joseph was ninety years old. (The annunciation takes place two years later.) The Incarnation called for a Virgin Birth to highlight divinity, but birth in a true family favoured the normal development of the Child. At Bethlehem, Joseph is out searching for a midwife whence the bastard Emmanuel – called Jesus the Christ the Son of Man – is “miraculously” born without Mary losing her virginity. Cf. 1 Samuel 1:1-11 – A certain man from Rama-thaim, Elkanah the Zuphite from the hill country of Ephraim, the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, had two wives – one was named Hannah, the other Peninnah; Peninnah had children, but Hannah was childless [] and she made a vow, promising: “O LORD of Hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the LORD for as long as he lives – a NAZARITE – and neither wine nor liquor shall he drink, and no razor shall ever touch his head.” The mighty Samson, too, was a Nazarite dedicated by God from the womb to deliver Israel out of the hand of the Philistines: Refer to Numbers 6:1-21 for details of the vow of a Nazarite. Also cf., Zilpah (handmaid of Leah the Wild Cow) [and Bilhah (handmaid of Rachel the Ewe) which birthed sons of Jacob (Israel) for his wives, their mistresses].

20

Blessed ... women (omitted in some notable MSS) – It is rightly placed on the lips of Elisabeth: LUKE 1:42. “Blessed art thou among women, and blessed is the fruit of thine womb.”

21

MATTHEW 2:2 = NUMBERS 24:17. “I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth.”

While Israel was living at Sattim – (literally “acacias”: the full name, Abel-Sattim, designated the “grove of acacia trees” at the foot of the mountains in the northeastern corner of the plains of Moab) – the people degraded themselves having illicit relations with the Moabite women – as part of the licentious rites of worship of Beelphagor, including necrophilia with slain virgins; practiced by Atlantidean sorcerers and Asiatic secret societies alike – orgasmic procreation supposedly resulting in “Todpunkt,” a perversion of the

concept of Immaculate Conception. Like the flames surrounding his muscular brazen build, Belphegor had blonde haired, and white wings, and very piercing eyes, leaving all whom came near him with a warm glow. [Beelphegor (literally "Corpse-Lord" or "Decay") was an arch-devil who, previous to the Fall had enjoyed the rank of archangel; demonic of ingenious inventions and discoveries and wealth, "Belphegor" is interpreted as a disgraceful image. The idol was Moab, with the surname Baal, upon the mountain Phagor, whom the Latins call Priapus, the fertility god of gardens (and plant life – the winter flood) ... banished from Lampascus, a Greek city on the Hellespont. On account of the size of his penis, the Greeks added him to the number of the godlings, and they consecrated him as the sacred power (numen) overseeing groves. From this he is said to preside over gardens due to their fruitfulness. Isidore of Seville: Concerning the Gods of the Gentiles: (Etymologies 8:11)] Refer to Numbers 25:2 – 4. "The Moabite women then invited the people to the [human] sacrifice [of first-born] of their god, and the people "ate" of the sacrifices" and worshipped their god. When Israel thus submitted to the rites of Beelphegor, the Lord's anger flared up against Israel, and he said to Moses, "Gather all the leaders of the people, and hold a public execution of the guilty ones before the Lord, that 'his blazing wrath' may be turned away from Israel." [Confraternity] *Hold a public execution: the same phrase occurs in 2 Kings 21:6 – 14, where the context shows that at least a part of the penalty consisted in being denied honourable burial. In both passages St. Jerome understood the phrase to mean, "Hang them on gibbets" ... as Moses, according to the Word of God, so commanded: and making a seraph of bronze, he mounted it on a pole: (see Numbers 21: 4 - 9). King Ezechias, in his efforts to abolish idolatry, "destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen seraph which Moses had made, for till that time the children of Israel burnt incense – human sacrifice (amidst cannibalistic ritual orgy) – to it, and he called its name **Nohestan**: i.e., their brass; or, a little brass: (4 Kings 18:4) So he called it in contempt, because they had made an idol of it – **the brazen seraph**.*

In harmony with its long history of opposition to Israel, Moab is mentioned among the hard-set enemies of Jehovah's people. (Compare Isaiah 11:14. "But Juda and Ephraim shall swoop down on the foothills of the Philistines in the west, together they shall plunder the Cedemite tribes - in the Arabian Desert: Edom and Moab shall be their possessions, and the Ammonites their subjects.") Condemned for reproaching Israel and for pride and haughtiness, Moab was finally to become a desolation like Sodom. (Jeremiah 48:29. "We have heard of the pride of Moab, pride beyond bounds: his loftiness, his pride, his scorn, his insolence of heart." See also Zephaniah 2:8 – 11. "I have heard the revilings uttered by Moab, and the insults of the Ammonites, when they reviled my people, and made boasts against their territory. Therefore, as I live, says the Lord of hosts, the God of Israel, Moab shall become like Sodom, the land of Ammon like Gomorra: a field of nettles and a salt pit and a waste for ever. The remnant of my people shall plunder them; the survivors of my nation dispossess them. Such shall be the requital of their pride, because they reviled and boasted against the people of the Lord of hosts. The Lord shall inspire them with fear when he makes all the gods of earth to waste away; then, each from its own place, all the coastlands of the nation shall adore him.") [ABU]

Notably, a rare reference to 'Beelphegor' is found in Machiavelli's renaissance fable: "*Belfagor, the devil who took a wife*." Belfagor, an arch-devil, formally an archangel before his Fall from heaven, is chosen of the damned princes of hell, by the drawing of lots, to investigate the complaint of the greatest portion of the miserable souls who die outside of God's grace, that it was only because of their wives that they had been brought to such misery and go to hell. Although Belfagor is reluctant to carry out his task, he was nevertheless compelled by the authority of Pluto; he took the name Roderigo of Castile, and married himself off to one Madonna Onesta, from a very noble family, highly respected, although very poor. He had not lived long with her before falling in love with her ... and her pride increased, since she could dominate him in every way, without pity or respect. All this was, for Roderigo, the cause of much misery; even those devils that Roderigo had brought with him as part of his retinue preferred to return to the fires of hell rather than to live in the world under Onesta's authority &c. Thus, Belfagor, on his return to hell, testified to the evils that a wife brought into a household.

22

2 Thessalonians 2:3, (9-10) – Let no man deceive you by any means ... except there come a falling away first, and that man of sin be revealed, the son of perdition [] whose coming is after the working of Satan with all power and signs and lying wonders: (*that wicked man will sit and transfer all things that appertain to God to himself: and many apostates will fall away from the Gospel purity of faith to the tyrannous and persecuting Anti-Christ*). And with all deceivableness of unrighteousness in them that perish; because they believed not the love of the truth, that they might be saved.

Daniel 11:36 – The king will do as he pleases. He will exalt and magnify him above God and will say unheard-of-things against the God of gods. He will prosper successful until the indignation of wrath is completed, for what has been predetermined must take place. *Because, the Angels purpose to show the whole of the persecutions of the Jews until the Second Coming of Christ – and elucidate the*

justification of God to men, refuting heresies about the Death of Sin as in the Birth of Love; opening eyes in relation to the dead [] for all the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned.

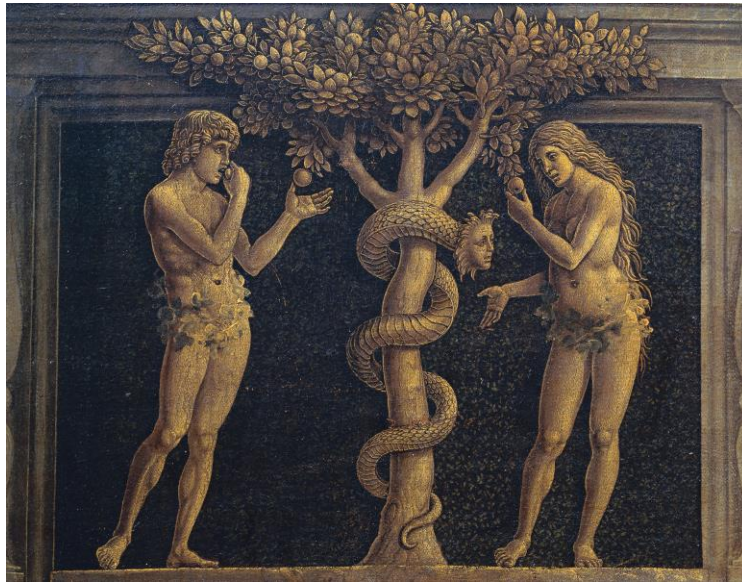
“I am not a fallen prophet.”

Joseph Smith, *The King Follett Sermon*,

Rev. 13:5, 6 – There was given to him a mouth speaking arrogant words and proud blasphemies, and ruling authority (< Gr. ἐξουσία, *exouisa*) *to act for forty-and-two months* was permitted him. And he opened his mouth in blasphemies against God, to blaspheme His Name and His Christian Tabernacle, that is, those who dwell in heaven.

So let it be said. So let it be done.

For it is impossible *that* those who were once *truly* Enlightened, and have tasted of the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the Good Word of God and the powers of the age to come, if they fall away from Grace and have deserted [Christ], be brought back to renew them once more to repentance, since they put the Son of God upon the cross again for themselves, and put Him to an detrimental shame of public ridicule. [Hebrews 6:4-6] As men that hate Christ [] making a mockery of Him to all the world, to their own destruction, *as did Julian the Apostate*: [Geneva Study Bible]: (Judas the Apostate, too, sorrowed and his sorrows became despair [] there was remorse though not repentance.)



Adam and Eve committing original sin, detail from *The Virgin of Victory*, 1496,

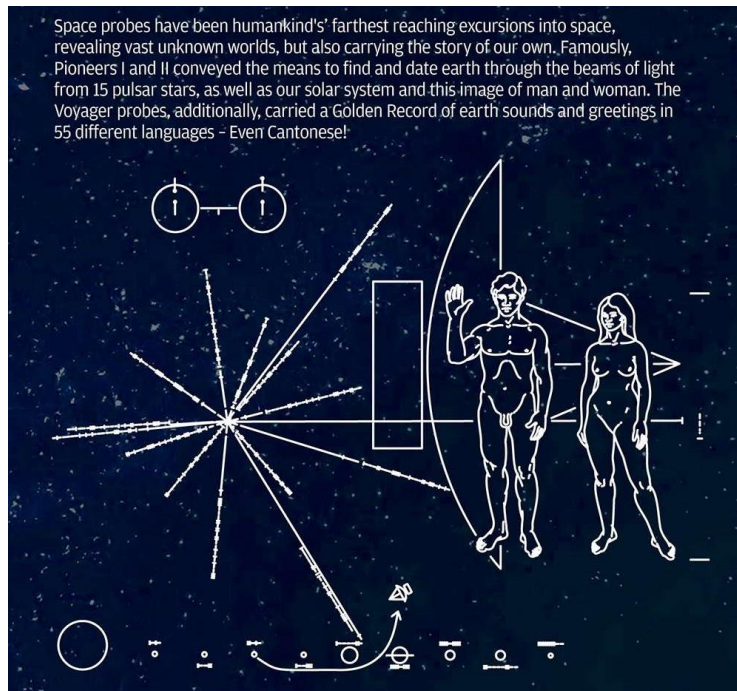


Image sent on Voyager 1

Sent beyond our Solar System, the Voyager 1 deep-space probe was launched by NASA on Monday, 5 September 1977, and is still exploring interstellar space...